

SERVICE DES ANTIQUITÉS DE L'ÉGYPTE

ANNALES
DU SERVICE DES ANTIQUITÉS
DE L'ÉGYPTE

TOME LXVII

LE CAIRE
Organisme Général
des Imprimeries Gouvernementales
1988





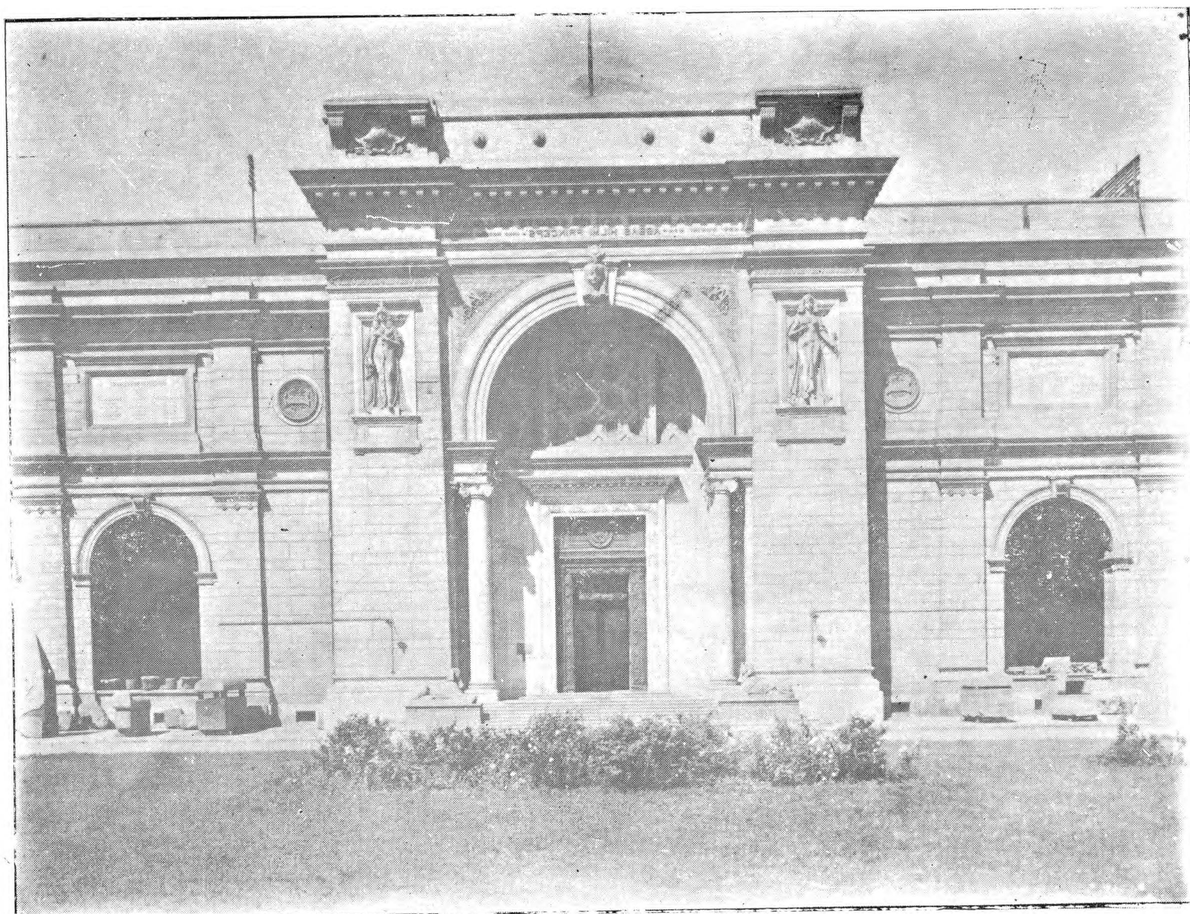
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— The facade of the Egyptian Museum. A memorial photo representing the original entrance and other older states concerning the garden, the arcades, the top and the lighting.

FOREWORD

A part of this volume is consecrated for celebrating the 80th anniversary of the Museum's building. It is nice in such an occasion to be with those who worked for such formidable achievement, and with the incidents that made of the Museum a real scientific fact. This occupied pages 1-78.

With this volume I end my responsibility as editress. It is a good opportunity to wish for the Annales and all other sets prosperity and success.

Dia' Abou-Ghazi.

The First Egyptian Museum

Dià' Abou - Ghazi

Moḥammed ʿAli, the viceroy of Egypt, observing the spoiling of ancient Egyptian monuments by foreigners and Antiquities dealers issued several orders prohibiting such awful deals, The first in 1820 (Reg. 6 "Maʿia Turc" Reg. 733 "Cabinet Khédivial), organizing, minutely the work with capitain Caviglia at Giza.

Such decrees and orders reveal, in the meantime the care of Moḥammed ʿAli for conserving the monuments. In his order of May 1826 (26 Shawal 1242) he says: Nous ne sommes pas d'accord pour donner aux Anglais la pierre ancienne se trouvant au seuil de la mosquée située à Bab el-Nasr. Nous vous demandons de leur faire comprendre qu' il nous est impossible de leur permettre pareille chose; que si nous leur, accordons volontiers toutes les pierres qu'ils trouvent en divers lieux, il ne convient pas de leur accorder celles qui font partie des mosquées".

The instructions given to Amin Eff. director of buildings in April 1832 (9 Zilhodjé 1248) Re. 49,,Maʿia Turc. reveal another care of his reign:

"Le nommé Wilkinson, sujet britannique, a presenté une requête à son Altesse en vue de détacher les pierres se trouvant à la partie inférieure du Nilomètre, a fin de relever les inscriptions qui s'y trouvent, puis de remettre les pierres en place.

En conséquence, il est demandé à Amin Eff. de se rendre personnellement au Nilomètre, de l'expertiser et, s'il appert qu'il ne subira aucun dommage du fait de cette opération, d'autoriser le sus-mentionné à l'entreprendre. En cas contraire, lui rêpondre comme il convient".

His deep notion for excavation appears in his writing to Husseîn Heidar Bey: in November, 1833 (25 Gamada II 1249) Reg, 58 "Maʿia Turc" in which he says:

Il est demandé à Hussein Heidar Bey de fouiller dans la province de la Galioubieh, près du lieu où l'on trouva la pierre antique qui fut envoyée à Son Altesse, à Alexandrie; de désigner un Moawen pour surveiller les fouilles, car il est possible d'y trouver d'autres antiquités, qui ne doivent pas passer des mains des ouvriers à celles des Européens" (1).

Here we find him asking for surveying the site and be vigilant for not loosing any of its antiquities.

His writing to the chief of the treasury in August 1834 (18 Rabiʿ II 1250), Reg. 62 Maʿia Turc, reveals his wide knowledge of furthering archaeological discoveries and his care for recording such discoveries. Follows his instructions:

"J'ai appris, par le journal de la Trésorerie, la découverte d'une jarre remplie de pièces de monnaie en bronze dans la demeure d'un fellah, dans un village près de Chibine El Kanater, en Galioubieh; que le chef du poste et un adjoint se rendirent au domicile du fellah sus-mentionné pour le fouiller, mais qu'ils ne découvrirent rien d'autre que cette jarre; que les pièces de monnaie furent placées dans un couffin et expédiées au Caire, où elle furent consignées à Edhem Bey, qui devait en disposer.

Comme on pourrait trouver, parfois, des pièces d'antiquité parmi ces monnaies, que ces pièces peuvent avoir une grande valeur, il faudrait, en pareils cas, soumettre la question à Son Altesse, qui prendrait une décision à cet effet.

Je vous ordonne de mener une enquête au sujet de ces monnaies et de me soumettre le résultat de votre enquête." (2)

Further steps for conserving monuments appeared in his instructions to Moukhtar Bey in August 1835 (21 Rabiʿ II 1251)- Reg. 68 "Maʿia Turc" :

"J'ai pris connaissance des décisions du Conseil relatives à la nomination de Zia Eff. comme inspecteur des Antiquités de Haute Égypte, de son obligation de partir une fois l'an pour

(1) See CHE, série III, p. 17 (IV).

(2) See CHE, série III, p. 17 (V).

visiter les dites antiquités et de s'assurer si les moudirs et les chefs de kisms, préposés à l'exécution des décisions prises par le Medjliss d'interdire la destruction des Antiquités pour en recueillir les pierres, veillent à préserver ces monuments de la destruction. Etant donné que les étrangers qui visitent les sites anciens poussent l'audace jusqu'à arracher les pierres des monuments et à détruire les tombes qui s'y trouvent; que les fellahs, de leur côté, recherchent ces antiquités et les vendent à Alexandrie aux Européens; en conséquence, des ordres supérieurs avaient été donnés pour prendre les mesures nécessaires en vue de protéger les dites antiquités, ou pour nommer un inspecteur qui les surveillerait en permanence.

Mais comme la mission confiée à l'Effendi sus-mentionné de partir une fois l'an pour inspecter les lieux ne saurait garantir l'intégrité de ces monuments, il faudrait que son inspection soit permanente, minutieuse. Il faudrait, enfin, qu'il s'assure que les décisions du Medjliss soient exécutées." (1)

Then all this was crowned by the order of 15 August 1835, (2) in which was decreed the protecting of the monuments, as well as creating an Egyptian Museum. Going through its different paragraphs we find every detail was considered: A place for the Museum, how to build and gather its objects, where to keep them, appointing a curator for such matters. With the order word by word:(3)

"Bien que les édifices remarquables et les admirables monuments d'art et d'antiquité du Saïd (la Haute-Égypte ou l'ancienne Thébaide) attirent sans cesse de nombreux voyageurs européens dans ces contrées, il faut convenir cependant que du goût et de la recherche passionnée de ces derniers pour tous les objets qu'ils désignent sous le nom d'antiquités, est résultée pour les anciens monuments de l'Égypte une véritable

(1) See CHE, série III, p. 19-20 (VII).

(2) أشار لذلك أمين باشا سامى فى تقويم النيل جزء ٢ ص ٤٦٤، ١٢٥٢ هـ .

(3) Arch. Palais d'Abdine, Le Caire, Maʿia Turc, Reg. n°316, p. 175, French translation in *Bull. de la Soc. de Géog. de France*, t., V. p. 65, 1836, Khater, Régime juridique .... Le Caire, 1960, p. 271 - 273., Cf. J, Tager in CHE, série III, p. 21 (IX).

dévastation. Tel a été jusqu'à ce jour, sous ce rapport, l'état des choses, qu'on peut craindre avec juste raison de voir bientôt ces monuments, orgueil des siècles écoulés, disparaître du sol de l'Egypte, avec leurs sculptures et tous les objets précieux qu'ils renferment, pour aller, jusqu'au dernier, enrichir les contrées étrangères.

« Et cependant il est bien reconnu que, non seulement les Européens ne permettent en aucune façon l'exportation de semblables objets de leur pays, mais que partout où se trouvent des antiquités, ils s'empressent d'expédier des connaisseurs chargés de les recueillir, qui, presque toujours, en font aisément l'acquisition en satisfaisant, pour de misérables sommes, la cupidité des propriétaires ignorants.

« Plus tard, ces sculptures, ces pierres ornées, et tous ces objets de même nature, recueillis, conservés en ordre dans des édifices particulièrement décorés et destinés pour cet usage, sont exposés aux yeux du public de toutes les nations, et concourent puissamment à la gloire du pays qui les possède. C'est aussi par une étude approfondie des inscriptions et des figures hiéroglyphiques tracées sur les monuments et les objets d'antiquité, que les savants européens ont dans ces derniers temps considérablement ajouté au domaine de leur savoir. Considérant donc l'importance que les Européens attachent aux monuments anciens, et les avantages qui résultent pour eux de l'étude de l'antiquité; considérant en outre les richesses abondantes que l'Égypte, cette merveille de tous les siècles, renferme sous ce rapport dans son sein, le conseil du gouvernement égyptien a pensé qu'il conviendrait :

"1° Qu'à l'avenir l'exportation des objets d'antiquités de toute nature fût sévèrement prohibée;

"2° Que tous ceux de ces mêmes objets que le gouvernement possède déjà, ainsi que tous ceux qu'il pourrait recueillir des fouilles et recherches à venir, fussent déposés au Caire dans un local spécial, où ils seraient conservés et classés convenablement pour être exposés aux regards des habitants, et particulièrement des voyageurs et des étrangers, que leur vue amenerait journellement dans ces contrées ;

"3° Que non seulement il fût expressément défendu de détruire à l'avenir les monuments antiques de la Haute-Égypte, mais que le gouvernement prît des dispositions pour assurer partout leur conservation.

"Cette sage mesure aurait pour double résultat de conserver pour toujours aux voyageurs l'intégrité des monuments, et de leur assurer dans tous les temps, au sein de l'Egypte même, l'existence permanente d'un riche dépôt d'antiquités véritablement digne de leur attention. Toutes ces sages et utiles dispositions, arrêtées en principe par le conseil, auraient déjà été mises en pratique par le gouvernement de l'Egypte, si leur exécution même n'eût dépendu jusqu'à ce jour de l'achèvement du collège d'interprétation dont l'administration a été confiée au cheikh Refaa.

"Cet important établissement se trouvant présentement terminé sous les auspices de notre biênfaiteur. Son Altesse le vice-roi, le conseil a définitivement arrêté qu'à compter de ce jour, l'exportation des objects d' antiquités de toute nature étant défendue dans toute l'Egypte, tous ceux de ces précieux objets qui sont déjà en ce moment au pouvoir du gouvernement seront déposés dans une des parties, préparée à cet effet, du collège d'interprétation, et confiés aux soins et à la garde du cheikh Refaa: des ordres sévères ont déjà été donnés aux gouverneurs (moudirs) des provinces du Saïd (la Thébaide), pour que :

"1- Tous les objets d' antiquité, qui se trouveraient dans leur département, fussent exactement envoyés au cheikh Refaa;.."

«2- Pour qu'ils ne permettent plus la moindre dégradation sur les édifices et les monuments de l'antiquité ;

«3- Tous les travaux de fouille ou de démolition entrepris dans ce moment doivent être immédiatement suspendus, et les gouverneurs enverront au besoin des hommes armés pour maintenir la suspension des travaux et veiller à la garde des monuments ;

«4- On tiendra rigoureusement la main à ce que dorénavant aucun objet d'antiquité ne soit exporté d'Alexandrie, du Caire, de Damiette ou de tout autre port de l'Egypte ;

«5- L'effendi, secrétaire général du divan, donnera des ordres à qui de droit, pour que, lorsque des objets d'antiquité se trouveront entre les mains des particuliers, il soit traité de gré à gré

avec ces derniers de l'acquisition desdits objets, lesquels seront ensuite adressés au cheikh Refaa ;

«6- Bien que les appartements particuliers de feu l'ancien defterdar aient été destinés pour le collège d'interprétation, la partie située au midi de ce local restant disponible, sera employée à la formation d'un musée, construit à la manière de ceux d'Europe, et destiné à recevoir les objets d'antiquité de toute nature. A cet effet, l'inspecteur général des bâtiments, le cheikh Refaa et l'inspecteur général du génie, Hakiakine-Effendi, se rendront sur les lieux, et examineront attentivement le local. Hakiakine-Effendi dessinera ensuite le plan et l'élévation du musée, qui seront soumis à l'approbation du conseil ;

«7- Notification officielle de cette disposition sera donnée par l'entremise de Boghoz-Bey aux représentants des nations européennes pour qu'ils en fassent part à leurs nationaux respectifs;

«8- L'établissement de ce musée étant une de ces choses qui mérite la plus grande attention, la surveillance doit en être confiée à un inspecteur spécial qui l'administre dans tous les temps avec soin et vigilance ;

«9- Dès que ce dernier apprendra que, sur un point quelconque de l'Egypte, on est à la recherche d'antiquités, il s'y rendra immédiatement arrêtera les fouilles déjà entreprises, et emploiera au besoin les autorités locales pour congédier les travailleurs ;

«10- Pendant l'année, l'inspecteur du musée sera tenu en outre de faire plusieurs tournées dans les provinces du Midi ;

«11- Yousouf Zia-effendi, réunissant toutes les qualités propres à ces fonctions, a été nommé inspecteur (nazir) du musée d'antiquités.

After an elaborate introduction depicting the importance of Antiquities and the paradoxical view of the foreigners toward it : they treat their own with the utmost care, while detach ours to keep in their museums; after such an introduction, instructions

were given for regulating all means of dealing with this tremendous legacy (§ § 1-5). In several paragraphs the basis of founding a museum were laid :

1) Gathering the Antiquities from all parts of Egypt according to the instructions given by Moukhtar bey the president of the Council.

2) These Antiquities were to be kept in the College of Interprétation under the care of cheikh Rifaʿa.

3) A museum was to be built in the central part of the properity of the late Defterdar Bey. This means at Azbakieh where stood Shephard's hotel till 1952, nowadays near street Alphi.

4) Hakiakine-Effendi, the inspector general of engineers was charged with making the plan and the elevation of the Museum (§ 6).

5) Youssouf Zia-Effendi was appointed curator of this museum (§ 11) so as to take care of all the responsibilities mentioned in § 8,9,10.

Youssouf Zia (يوسف ضياء) carried up his responsibilities and the Council followed with interest his reports by issuing instructions (Nov. 1835)(1) to reveal the troubles meeting him from those inhabitants still commercing in antiquities and the European consuls who give illegally autorisation for excavations for their agents.

Owing to such instructions any inhabitant who sells antiquities to foreigners would be severely punished. Also instructions were given against :

1) Any illegal excavation.

2) Keeping antiquities found by farmers. It ought to be delivered to the Police-Department to be sent then to Cairo.

3) Letting any antiquities to pass through custom-offices in Kousseir, Suez, Damiette, Alexandria, Boulac, Old-Cairo by

(1) see CHE. série III, p. 21 - 23 (X).

Examining carefully all materials under control. (see CHE, série III, p. 21-23). Antiquities discovered in such cases ought to be delivered to the Khédivial-Cabinet, to be sent afterwards to cheikh Rifaʿa curator of the temporary museum situated in the School of Languages.

The interest of Mohammed ʿAli in following the founding of this museum appears in Reg. 7 "Mʿaia turc" issued in January 1836(19 Ramadan 1251) addressed to Moukhtar Bey the president of the Council :

"Dans le procès-verbal daté du 13 Ramadan 1251, il est rapporté qu'il existe dans les dépôts de marchandises 188 pièces d'antiquités, grandes et petites. Comme mon autorisation est sollicitée en vue de faire transporter ces pièces dans le bâtiment qu'on aménage en ce moment à l'École des Langues, il faut hâter ceux qui ont à charge l'amménagement de ce lieu afin de terminer leur travail dans le plus bref délai."(1)

Here we find him eager to achieve the work going on for preparing a temporary museum in the School of Tongues and urging Moukhtar bey to expedite those who are in charge of the work, so as to be achieved in the shortest time.

The school of Tongues occupied at that time the palace of the late Mohammed bey Defterdar. Its site is described vividly by Champollion in his letters: "Nous entrâmes au Caire par la porte dite Bab el-Omara. A peine eûmes-nous franchi cette porte, que la grande place du Caire, dite el-Ezbékieh, s'offrit à nos yeux. L'effet en est magnifique c'est un parallélogramme d'une étendue considérable, entouré de hautes maisons d'une construction soignée, quelques-unes mêmes sont neuves, entre autres celle de Mohammed bey Defterdar, gendre de Pacha, bâtie sur l'emplacement même du Quartier général de l'armée française. "(2)

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(1) See CHE, série III, p. 23 (XII).

(2) G. Wiet, Mohammed Ali et les Beaux-Arts, p. 63. It was built by Defterdar after his arrival from Kordofan. ibid. p. 219. Shephard Hotel replaced this building after transferring the School and the Museum.
أنظر عزت عبد الكريم — التعليم فى مصر جزء ٢ ص ٥٩ هامش ٤ .

This set of antiquities remained in el-Azbakieh(1), till Oktober 1849 (zu el Hedjah 1265) when an order was issued by ʿAbbas-Pasha bidding the transfer of the school to the place of el-Mobtadian school at Nasriya (Sayedah Zeinab). Being a small place, the Antiquities took a place in the School of Ingeneer at Boulaq. (2)

This school was inaugurated in 1834 (15 el-Moharram 1350) in the palace of Ismaʿil son of Mohammed ʿAli who died in the Soudan battle.

There it remained as a deposit for donation till the visit of Archiduke Maximilian (3) of Austria to Egypt in 1855. Welcomed by the Viceroy, he expressed his wish to get some of the antiquities. The Viceroy(4) approved and asked him to choose from the set of Boulaq. And thus the remaining pieces of Mohammed ʿAly Egyptian Museum were transferred to Austria in 1855 and 1866 to form first, Miramar(5) Museum till 1883 then to be incorporated in Vienna "Kunsthistorischen Museum" according to the order (1883) of Kaisar Franz Josef: (6)

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(1) The soldiers ousbeks inhabited in the environment hence came its name see Linant de Bellefonds, Principaux travaux d'utilité .... Paris, 1872-1873 p. 596.

(2) أنظر دفتر ١٤١ (مدارس عربى) ص ٣٤٩ رقم ٧١ إلى مدرسة الألسن فى ١٥ ذى الحجة ١٢٦٥ .
وكذلك عزت عبد الكريم . تاريخ التعليم فى مصر ، الجزء الاول ص ٥٨ .

(3) The younger brother of the Emperor François-Joseph I(1830—1916). Born on 6 July 1832 in Schoenbrunn. Appointed Emperor of Mexico on 8 Juillet 1863. Accepted this (April 1864) after hesitation and entered Mexico on 12 June 1864; condemned to death by the Republicans on 19 June 1867.

(4) عبد الرحمن الرافعى ، عصر إسماعيل ، الجزء الثانى ، الطبعة الثالثة ١٩٨٢ ، ص ٢٥ .
وكذلك قاموس الإدارة والقضاء لفيليب جلاد .

(5) Imperial palace built in 1854-1856 on a rock dominating the shore of the Adriatic, 6 kilom. far from Trieste. In it was kept the Egyptian set with Reinisch as curator. In it also was signed (10 April 1864) the convertion between Maximilian and the agent of Napoloen III by which he accepted to be emperor of Mexico.

(6) See Dedekind (A.).—Geschichte der kaiserlichen Sammlung. Altägyptischer Objekte in Wien, 1907, p. 31-32.

Thus ended Moḥammed ʿAli decision of establishing Egypt Museum to this astonishing result. It seems that Mohammed ʿAli's successors never realized his order "Establishing a museum is one of the projects that merits the utmost attention . . . "(1)

Connected with this Museum some personalities who worked for executing this High project :

Rifaʿa Rafeʿ el-Tahtawy: 1801-1873 (H. 1216—1290).

A distinguished personality that was responsible for most of the cultural activities of Moḥammed ʿAli's reign. His role in establishing the Museum and conserving the monuments was destined by the order of 15 August 1835(2): All precious objects in the authority of the Government, ought to be sent to be kept in the place destined for that in the "School of Tongues" under the charge of Cheik Rifaʿa. The same for any objects in individual sets. He was also charged to contribute with Hakiakini effendi in examining the place destined for erecting this Museum. He was interested in the history of Egypt and wrote a book in two volumes. Ismail Pacha issued a decree regulating its print(3). Connected with Egypt anc. History also was the periodical titled Rawdet el-Madares روضة المدارس which he was its chief editor and in which he and Henry Brugsch wrote interesting articles.(4)

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(1) see p. 6, No. 8.

(2) see p. 5,6-Nos. 1,5.

(3) أمين سامى .. تقويم النيل ٢/٣ ، ص ٦٣٧ . وقد ظهر الجزء الأول فى ١٨٦٥ تحت عنوان «أنوار توفيق الجليل فى أخبار مصر وتوثيق بنى إسماعيل» وهو الخاص بتاريخ مصر القديم وتاريخ العرب قبل الإسلام أنظر عبد الرحمن الرافعى ، عصر محمد على ، الطبعة الرابعة ١٩٨٢، ص ٤٦٣ / ١٥.

(4) This periodical was founded by ʿAli Moubarek in 1870 and continued for eight years.

انشات فى عام ١٨٧٠ (١٢٨٧هـ) انظر :
امين سامى .- تقويم النيل ٢/٣ : ص ٨٦٠ • عبد الزحمن الرافعى .. عصر محمد على : ص ٤٤٨-٤٤٩ ، محمد عبد الغنى حسن و عبد العزيز الدسوقى . - روضة المدارس » نشاتها واتجاهاتها الأدبية والعلمية : القاهرة : ١٩٧٥ : ص ٣٧ ، ٤٣ ، ٢١٩ والصفحات التالية ثم ٣٦٣ .

Youssef Hakiakini effendi : (1807-1875)

From Armenia. He was sent to England (2nd mission) to study Mecanic. Returned in 1825. He teached building craft in Muhandiskhana school. Became its Nazir in 1834.(1) Moḥammed ʿAli charged him with examining the place destined for the museum in Azbakieh and with preparing the building project - order of 15 August 1835, article 6 :

«6° Bien que les appartements particuliers de feu l'ancien defterdar aient été destinés pour le collège d'interprétation, la partie située au midi de ce local restant disponible, sera employée à la formation d'un musée, construit à la manière de ceux d'Europe, et destiné à recevoir les objets d'antiquité de toute nature. A cet effet, l'inspecteur général des bâtiments, le cheikh Refaa et l'inspecteur général du génie, Hakiakine-Effendi, se rendront sur les lieux, et examineront attentivement le local. Hakiakine-Effendi dessinera ensuite le plan et l'élévation du musée, qui seront soumis à l'approbation du conseil; (2)

Boghoz Youssefian Bey: (1768 — 1844).

As Nazir of exterior affairs he was charged with ending the order of 1835 to the representatives of the European nations. (article 7) saying: Notification officielle de cette disposition sera donnée par l'éntremise de Boghoz-Bey aux représentants des nations européennes, pour qu'ils en fassent part à leurs nationaux respectifs(3). Excuting this order appears clearly in the administratif order of August 1835 (21st Gamad II 1251) issued by the Medjliss el Molki to the Maamours of Daptieh." . . . il est interdit de délivrer, désormais, aux touristes des permis de fouilles, que les Européens ont été avertis par Boghos Bey qu'il est interdit d'expédier des antiquités à l'extérieur. . . " (4)

Moustafa Moukhtar Bey el-Doweidar (1802—1839) :

Born in Qawalah. His parents sent him to Egypt. Member of the Mission to France. At the age of 24, he was chosen as

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(1) أنظر عمر طوسون ، البعثات العلمية ص ١٠٦

(2) see Khater, op. cit. 273.

(3) ibid.

(4) CHE, série III, p. 20 (VIII), Cf. ibid., p.22.

member of the Mission to France (end of 1823-1826) to study defense administration. Being appointed afterwards as general secretary of Diwan el-Madaras, he was charged with giving orders to the concerned ones for acquiring any antiquity in individual possession according to articles in the high order of 1835.(1)

Yousouf Dia' - effendi :

The one charged with all preliminary steps for gathering the Museum's objects. We can perceive his characteristic from articles 8, 9,10, of the high order of 1835(2), vigilant person, careful, active, foresighted, able to perceive to whom he gives order to stop any usurpation of Antiquities. As article 11 defined: "Youssouf Zia effendi, having all proper qualities of these functions, is named inspector (nazer) of the Antiquities Museum". (3)

Thus Youssouf Dia' was the first personality appointed to an Egyptian Museum. He did greatly for its being and welfare.

Records transmit to us his activities e.g.

"Il appert du journal des enquêtes présenté par Youssef Zia Eff., inspecteur des Antiquités, que des instructions avaient été antérieurement données afin de ne pas démolir les monuments anciens et les antiquités se trouvant en territoire égyptien. Bien que cet ordre fût connu des gouverneurs et habitants, certains d'entre eux ne continuent pas moins d'entreprendre des fouilles afin de retirer des antiquités, car ces habitants ont fait du commerce des antiquités une source de revenus. Dès qu'ils trouvent des objets intéressants, ils les vendent aux Européens. Les consuls d'Europe envoient des hommes à eux en divers lieux pour rechercher des antiquités; ils leur donnent des papiers cachetés en vertu desquels personne ne peut les empêcher de se livrer à leurs fouilles." (3)

(1) see p. 6, No. 7.

(2) see p. 6 before.

(3) Administrative order No. 275 (Nov. 1835-10 Ragab 1251). See CHE. série III, p. 21-22 (X). Cont., p. 22—23. see p. 6 before.

Mohammed 'Ali was following these activities as clear from his correspondence to Moukhtar Bey in August 1935 mentioned before. (1) Other details are mentioned in the Arabic translation as follows (2) :

صدر أمر منه إلى رئيس المجلس فى ٢١ ربيع الثانى بأنه علم نشر وإعلان الخلاصة الصادرة من المجلس بشأن عدم إخراج الأحجار القديمة وما يماثلها من الآثار وعدم هدم المبانى العتيقة الكائنة بالأقاليم الصعيدية من الآن فصاعدا وإحالة دقة النظر والالتفات لهذا الخصوص على النظار والمديريين والتقرير باعطاء ذهبية إلى ضياء أفندى للمرور بها فى السنة دفعة واحدة للتفتيش ولكون أن التفتيش دفعة واحدة فى السنة لا يكفى ولا سيما أن بعض الأهالى جارون إستخراج الأحجار القديمة والتوابيت وما يشابهها من المبانى العتيقة وجارى إرسالها من قبلهم إلى الاسكندرية وبيعها على الافرنج وأنهم بذلك يتلفون الأشياء القديمة وأن هذا الخصوص مما يجب الاعتناء به بمزيد الالتفات حتى وكان تنبه عليه شفهيا بتعيين ذات(3) بصفة مفتش للتفتيش على أعمال المأمورين فى ذلك فعليه يلزم على المفتش الموما إليه السعى والإجتهاد فى منع إخراج تلك الآثار وعدم هدم المبانى القديمة والمرور دائما لحصول المنفعة ولا بأس من مرور السواحين فقط بدون مس شىء . (ترجمة).

It is regretful that such activities went abroad to be incorporated in a forgein museum and did not remain as a nucelous for Egypt Museum and as a fruit of a successful reign.

Dia' Abou - Ghazi

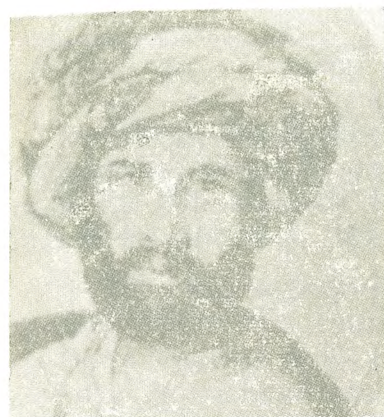
(1) see p. 2.

(2) أمين باشا سامى ، تقويم النيل ص ٤٤٩ . Cf. "CHE,série, 3, p. 18(VII).20."

(3) (Zia) المقصود ضياء

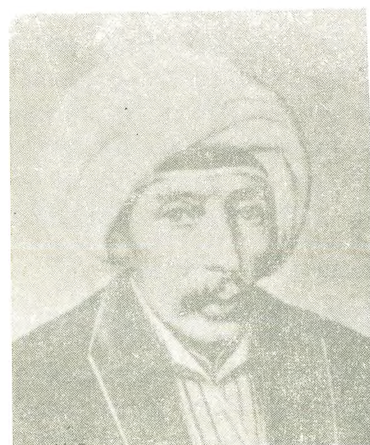


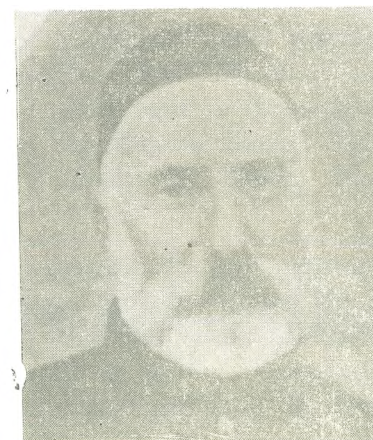
Moḥammed ʿAli, arranged perfectly for founding Egypt Egyptian Museum.





Youssef Dia'
(so sorry
for
unlocating his
photo).





The men of the first Museum

from left to right : Rifaʿa Rafʿe el-Tahtawy. — Moustafa Moukhtar. — Youssef Diaʿ. — Youssef Boghous. — Hakkakian Bey.

The Journey of the Egyptian Museum from Boulaq to Kasr el - Nil

Dia' Abou - Ghazi

— The famous Boulaq Museum although dear to its founder Mariette, but always he was trying to replace this ancient building of the Nile-Maritime Firm by a bigger one that makes his finds more attractive. (Pl. I-III).

— This first museum of Boulaq was opened on 19 June 1863 by Ismaïl Pacha, but arranged in the reign of Sa'id Pacha who supported Mariette in his idea of building a museum, especially after the discovery of 'I3ḥ-ḥtp tomb (5 February 1869) in Dra'-Abou-el-Naga, enlarged several times in the 25 years of Mariette to include his discoveries in Karnak, Gournah, Abydos, Tanis, Saqqarah and Gizah.

— It attained a universal fame with these distinguished pieces of art. People came to visit from all over the world. Thus its catalogue appeared in six editions under the title "Notice des principaux monuments exposés dans les galeries provisoires du Musée d'Antiquités égyptiennes de S.A. le Khédive".

— Through 1881 to 1886 Maspero furnished it with new galleries: Royal mummies, Coptic monuments and Greco-Roman.

— The museum became full. The real state is finely pictured by Grebaut and Daressy: dès 1886, la circulation dans le musée était difficile. De nouveaux magasins furent aménagés à la suite des anciens, qui étaient remplis. En 1889, il n'y avait plus de place disponible, ni dans le musée, ni dans les magasins. Le produit des fouilles de cette année, resté dans la Haute - Égypte sur un chaland et des barques, (Musée de Gizeh, Notice Sommaire, Année 1892, p. 6).

— The idea of enlarging the museum through expropriation, found its end owing to the dangers that threatened the site. The building was on the river's bank and thus always threatened by inundation that perilously appeared in 1878. Chounahs of alcool, corn, straw surrounded the museum and thus the danger of fire was of considertion.

— All this found its solution by consecrating the Guizah palace to the museum, according to Khédive Ismaïl decision.

— Removing Boulaq's monuments to Guizah was a difficult job, charged to the museum's staff for few months. In few months (Summer 1889 to winter 1890) the work of 30 years found its way from Boulak to Guizah.

— Through the words of Grebaut, then the director General of the Museum and Antiquities Service, we can trace the basis of this big affair carried by the staff : "Nous sommes heureux d'-avoir à lui (1) rendre l'hommage que la rapidité surprenante avec laquelle il a accompli le déménagement et la réinstallation du Musée, ne l'a pas empéché de procéder avec une sûreté telle que dans ces transports il n'y pas eu une pièce détériorée, et que chaque objet a trouvé immédiatement la place nouvelle que lui assignaient son genre et son époque. Tout s'est executé si économiquement que sur le crédit ouvert de 6,000 livres, il en a été dépensé à peine 4,000 jusqu'au 12 janvier . . ." (BIE, 1890, p.45). i.e. rapidity & economically, were the basis of work.

— On 12 january 1890 the Khedive visited the Museum and was pleased with this achievement (voir Grebaut, BIE, 1890, p. 45); and thus from this day the Museum was opened to the Public. To estimate its high place, we again quote Grebaut: "Le Musée de Guizeh, demeure royale, oû les trésors historiques et artistiques de l'Égypte ancienne sont livrés à leurs études, constitute dès aujourd'hui le Musée égyptologique le plus complet et le mieux instalé qui existe au monde". (Pl. IV-V).

"Enrichi des monuments laissés précédemment en magasin, ainsi que de toutes les pièces trouvées au cours de ces dernières années, il offre une collection dont le musée de Boulaq forme le fond principal, mais assée augmentée pour que les antiquités exposées occupent la plus grande partie du vaste palais de Guizeh." ibid.

— Fortunately next year (February 1891) the hiding-place of Amon priests was discovered and thus some of the finds were exposed in 12 galleries, of coarse more prestige to the Museum was exhibiting all the objects,a matter regretted by Grebaut and Daressy in Guiza Guide (p. 9).

— Again all these treasures were transferred to Cairo (9 March 1902 — 13 July 1902), to the building built especially for it (Pl. VI-VIII). Concerning the steps of building such a museum and occupying it see below.

(1) i.e. "le personnel du Musée."

— 15 November 1902 an un forgetful day in the history of the Museum in which it was opened to the public and thus the hope of the generations since Mohamed Ali became a real fact, a Museum for the day and for tomorrow. It has all means of work : A library, laboratory, security, and an extra land that extends to the Nile-bank for all future extensions, beside foundations for more wings.

Dia' Abou - Ghazi.

Dates in the removal from Gizah to Kasr el-Nil.

To be with the removal of the Egyptian Museum from Guizah to Ḳasr el-Nil we ought to record certain dates kept to us through Maspero's formidable reports :

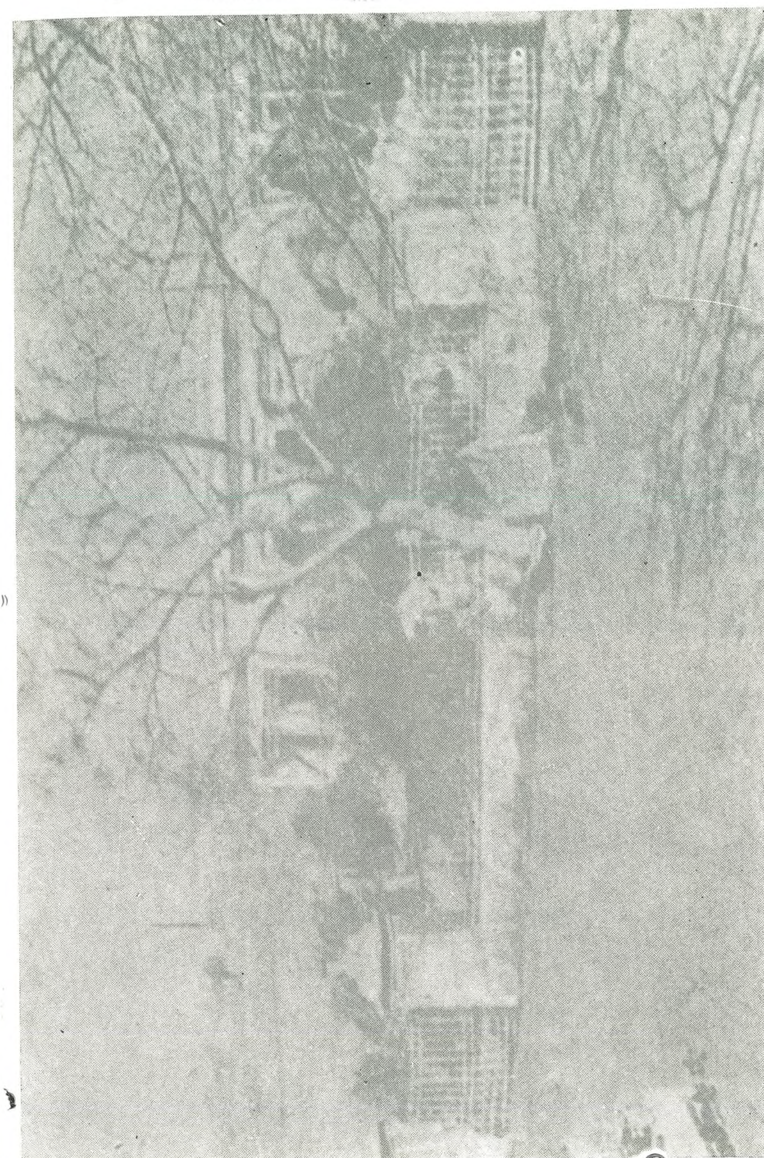
End of 1899	Maspero charged Mohammed Issa the chiefcarpenter with making five thousands cases in different sizes for facilitating the transfer. Maspero ordered buying thousand „cafas" for poteries as well as coton and theat for packing.
7-5-1900	Beginning of using the perpared cases.
30-11-1901	Barsanti receives the Museum's Keys. Maspero charges Mohammed Doheir, Banha inspector, with all responsibilities till finishing with the removal.
3-12-1901	First transfer of vitrines from Gizah to Ḳasr el-Nil.
7-12-1901	End of transfer. This was excuted in four tours.
11-12-1901	End of arranging each vitrine in its place with extra days for fixing some cases.
15-12-1901 — 15-1-1902	Enumerating the halls.
3-2-1902	Eastern halls ready for receiving the objects.
c. 15-2-1902	First transport of coffins through the Nile. 272 coffin were transferred in two tours.
9-3-1902 — 11-3-1902	Transfer of minor objects. 518 boxes were transferred in three tours. Each was put in front of its case. Then arranged by Émile Brugsch, G. Daressy, Bissing, for the pottery. Edgar for Greco-Roman objects, P. Lacau & M. Calame, Maspero's student, offered their help. With the fifth tour ended the transfer through Nile by extra coffins, Old Kingdom stelae and several of Senousrt I statues.

1-4 to 13-7-1902	Transfer by railway. Ten wagons were hired (1) for this work : five to bring objects from Gizah while the other five were discharged at Ḳasr el-Nil. 19 trains ended the work ; the first of these carried 48 sarcophagus (more than 100 ton) and reached Ḳasr el-Nile in less than two hours.
29-5-1902	The office of the Antiquities Department left Gizeh to Cairo.
13-7-1902	Gizeh Museum became a vacant building. Mariette tomb took its place in the New Museum Garden.
1-8-1902	The Governor of Gizah received the building and its garden.
26-7-1902	All halls were arranged except that of Coptic monuments left to Barsanti to do after Maspero's instructions.
1-9-7-9-1902	Through this week all affairs reached its end and the Museum became ready to receive its visitors, while the guide was in press. Chassinat, Director of the French Institute faciletated its appearance in dew time. Foreigners passing by Cairo were allowed to visit the Museum.
15-11-1902	The official opening of the Museum. Since then the Museum became allowed to all visitors.
5-1-1903	The finding of the big naos of King Ḥor which was disappeared through the act of transferring. Being, severely broken from the workers they hide it in the sous-sol behind rubbish coffins. By the way through the whole transfer few damages happened : Only an alabaster statuette, an Old Kingdom stela, and few pottery vessels were broken.
1903—1904	Work continued for improving the light, going on with painting, and adding new cases for extra objects and new discoveries such as the tomb of Thoutmos IV.

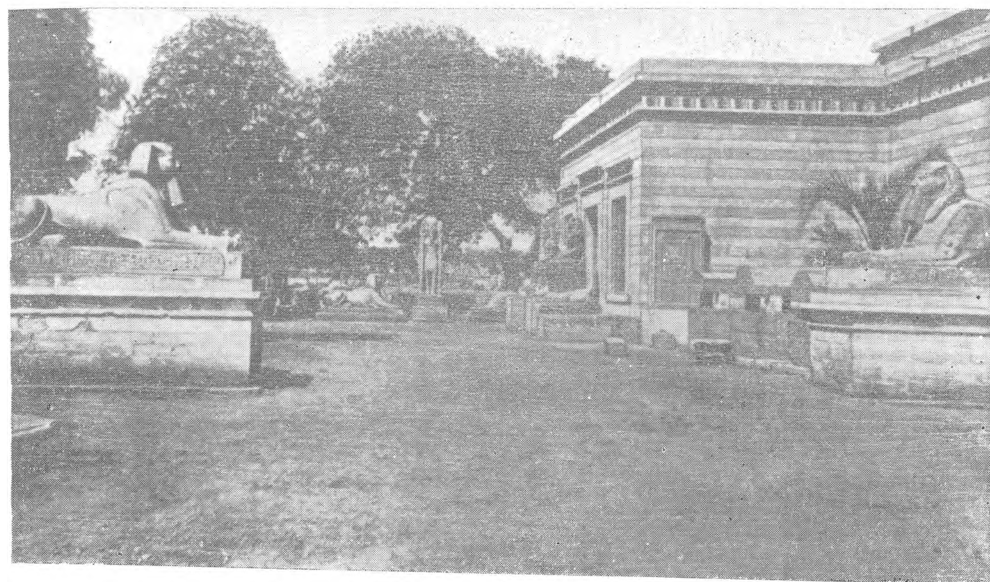
Cont. in p. 76,78

1) Every wagon was hired for ten pounds monthly + one pound and 150 mill. as a charge for every tour. Five wagons in every train.

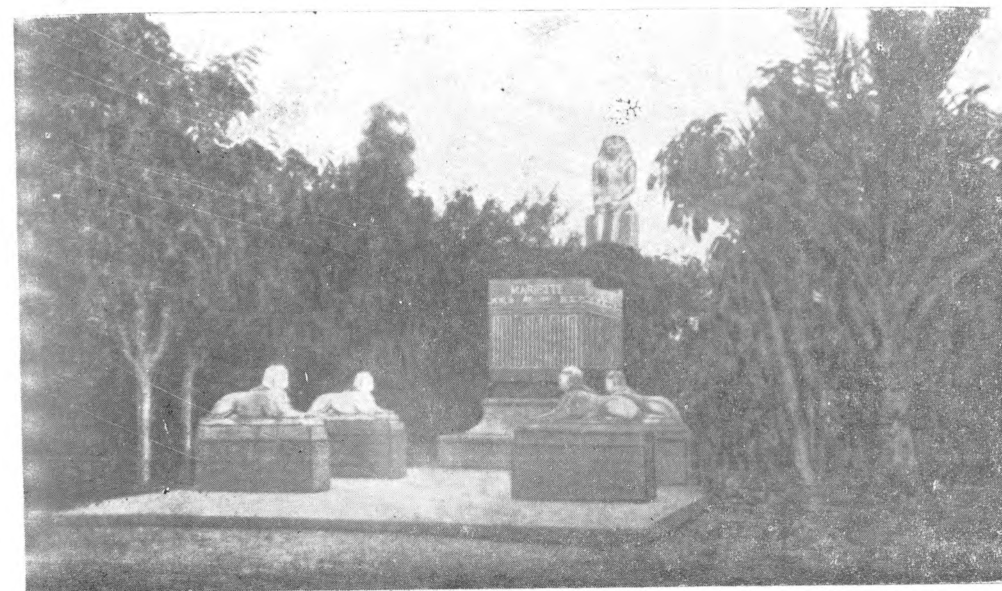
Pl. I



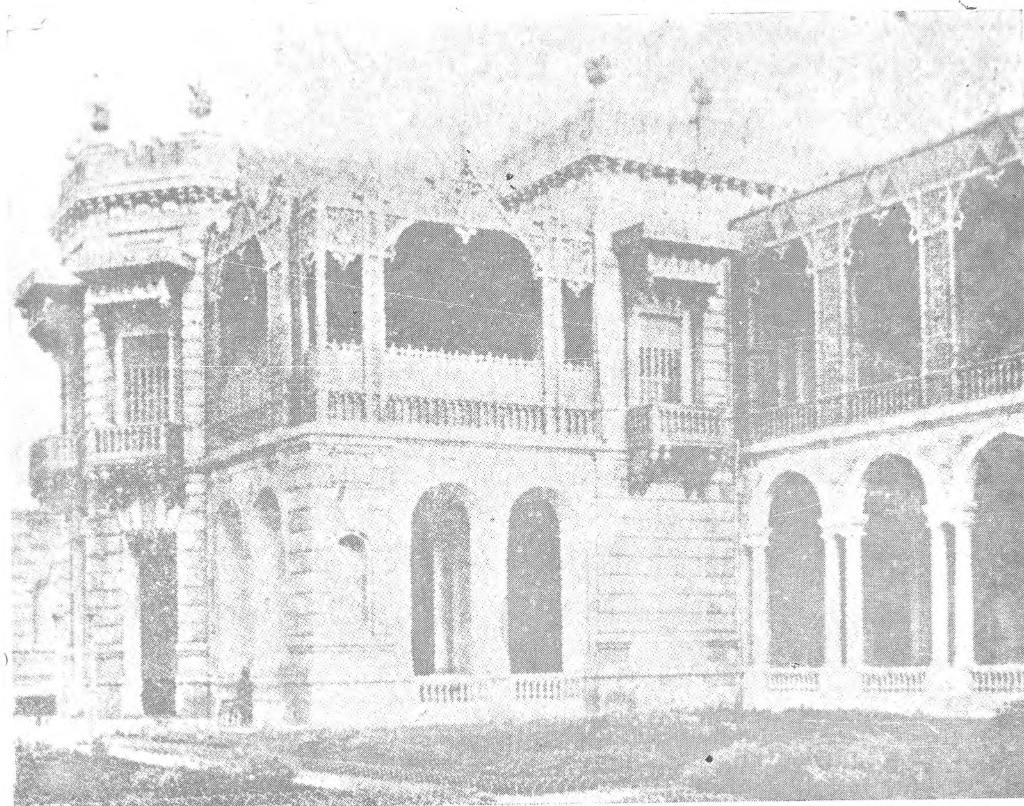
— Bulaq Museum 1863-1890. It was the ancient office of the "Campagnie fluvial". Work for using it as a Museum began in the reign of Sa'eid Pacha, opened after his death, on 18-10-1863 by Isma'il Pacha.



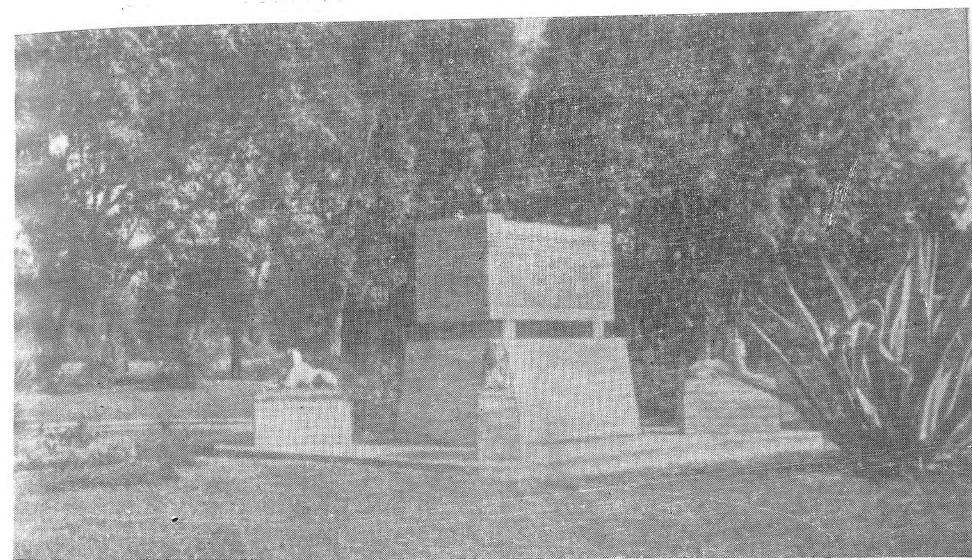
— Another view of Boulaq Museum. This building was demolished in 1914 for the sake of making a harbour.



— Mariette grave in Boulaq Museum. It was his desire to adjoin always the Museum. Ramesses II statue is seen behind.



— The palace of Isma'il Pacha consecrated for Giza Museum in 1890. Opened 1891, demolished after transferring the objects to Ḳasr el-Nil in 1902.

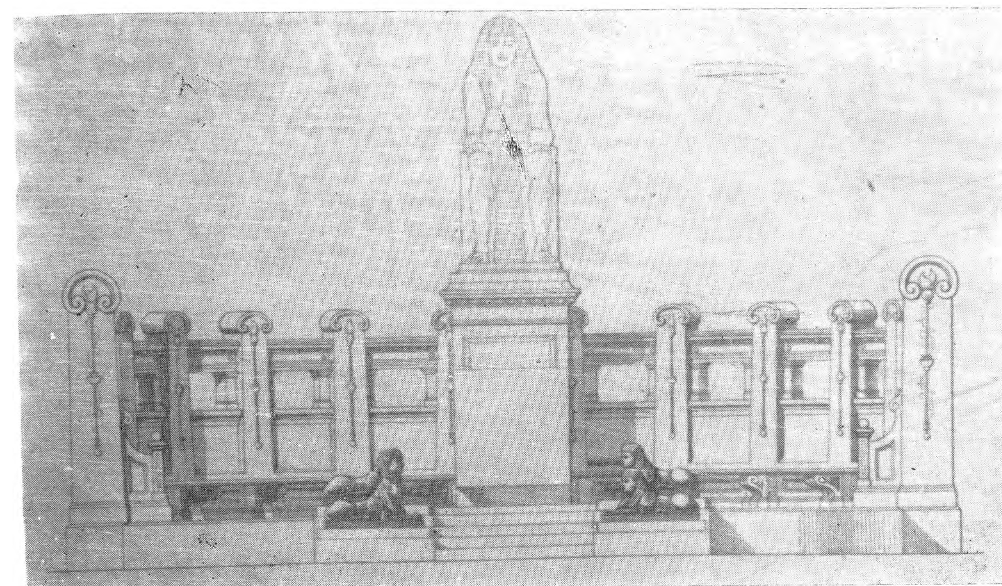


— Mariette grave in Giza Museum decorated around with four sphinxes.



— The actual Museum. A project of the French Architect François Marcel Dourgnon († 1911), executed without his direction Opened on 15 November 1902. Photo taken before 1950. Seen, between the trees Mariette memorial according to its original project.

Pl. VI



— The first project of Mariette's memorial. His statue replaced that of Ramesses II, which was a part of his memorial grave when being in Boulaq. This modification made the memorial a nice artistic group. The project is planned under the direction of Manescalco Bey, chief architect of the Ministry of Public Works.



— Mariette and his tomb. This monument was inaugurated on 17-3-1904. Orginally it was without those half-statues of the eminent Egyptologist (see pl. VI) which were exhibited in the Museum's first floor, only added in 1982-1983.

Personalities that Developed the Egyptian Museum

DIA' ABOU-GHAZI

If we try to trace the history of the Egyptian Museum from Bulaq to Ḳasr El-Nil, we ought to bestow our gratitude to : (1)

Auguste Mariette :

— Through his patience and the support of Sʿaid Pacha, and Ismaʿil Pacha, forming a museum to the Antiquities of Egypt became a real fact.

— It was opened by Isma'il pacha and furnished with a guide of six editions till the death of Mariette in 1881. (see p. 59).

— Going through the guide reveals the masterpieces of the Museum that came from Mariette's excavations through the whole of Egypt : Khʿ.f-Reʿ statues from Giza, Sheikh el-Balad, Ti, Reʿ - Nefer, Ḥesi-Reʿ, Khʿ bau-Seker ..... from Saqqarah ; Reʿ-ḥotep and Nefert from Meidum ; the so-called Hyksos monuments from Tanis, Iaḥ-ḥotep treasure from Thebes ; Varia of monuments from Abydos, Dandarah, Deir el-Baḥari ......

High activities that filled a Museum in few years, made of it the first in the world, and looked for a wider building, a matter that was excuted later.

— In 1867 and after Paris International Exhibition, in which masterpieces of the Egyptian Museum were exposed (e.g. Sheikh el-Balad and the treasure of Queen Iaḥ-ḥotep), he faced a very critical situation. The Imperatrice Eugénie, desired to

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1. Arranged as follows : Mariette first, followed by select of his time. then Maspero, also followed by a select of his time. Follows Grebaut, De Morgan, Loret, and Lacau after Maspero's second directorate, as continuators on the way of establishment.

After those, alphabetically, another set of personalities that worked for the Museum's progress, administrativly or scientifically. We hold their memory with gratitude and the same for all who contributed to this major productive work.

acquire for France some of the objects. The vice-roi left the decision to Mariette. Mariette refused, feeling his duty was to keep for the Museum its objects, even if it was to be offered to the Louvre. He suffered greatly after that, but what remained to all who estimate rightly the situation that he treated the matter with the needed honest, the utmost courage and rescued the Louvre from an unwise imperial enthusiasm. Again the Egyptian Museum is indebted to him, he discovered and bravely fought to keep the finds in Egypt land and in its Museum.

— He left, on the Museum, eminent publications :

- La tablette du Saqqarah. RA, NS., 1864, T. X, p. 169-188

- La stèle de l'an 400. RA, NS. 1865, T.XI, p. 169-190?

- Le papyrus égyptiens du Musée de Boulaq .... Paris, 1870-1876, 3 vols.

- Album du Musée de Boulaq.— Le Caire,1871.

— No further recognition to him than keeping his body always connected with such an eternal success.

Émile Brugsch :

— Assistant to Mariette (1871) in Egypt in most of his works.

— As lithografer he made the plates of the three volumes on Bulaq Papyrus prepared by Mariette.

— His service to the Museum as assistant curator, nominated by Maspero in 1881, continued up till his resignation in 1914.

— Through these thirty five years he rendered many services to the Museum in Bulaq, in Giza, and Ḳasr el Nil.

— Most distinguished is his role in the discovery of the mummies till its transfer to Bulaq Museum (1881).

— He shared Maspero in the preliminary report on this discovery by supplementing it with 20 plates, representing selected mummies and sarcophagi.

— Relating to this discovery also, he wrote a special study on the tent of queen Isimkheb, appeared in 1884.

— In two short articles he gave the description of two other objects :

- A new satyr papyrus added to the Museum in about 1895. ZÄS, 35, p. 140-141.

- A statuette of Ptaḥ-Patèque JE. 38704 in ASAE, VIII, p. 160.

— As skilful photographer he made most of the plates of the series of the "Catalogue Général".

Albert Daninos Pasha :

— Came to Egypt in 1869 as assistant to Mariette.

— In more than quarter of a century (till 1897) he excavated in different sites in Egypt.

— Most interesting to the Museum his discovery, in 1871 in Meidum, Raʿhotep tomb with the two masterpieces statues of Raʿhotep and his wife Nefert.

— The bronze set (J.E. 35107) is of consideration. He discovered in Mit Rahineh in 1901 (See ASAE.,V, p. 142-143).

Gabet

— French Egyptologist who assisted Mariette in his excavations.

— Appointed Assistant curator in the Boulaq Museum about 1859, and helped greatly in all of its works.

— Died in 1869.

Luigi Vassalli

— Lived in Egypt as a portrait-painter after his exile from his native country Italy in 1849.

— Acquainted with Mariette in 1859, and was of great assistance to him as keeper of the Boulaq Museum (1859-1884) and conducter of many of his excavations.

— While keeper of the Boulaq Museum, he achieved many services, although his name appeared rarely in official publication.

— These services originated from his artistic talents concerning, the decoration of the building and the arranging of the objects.

— Considering such role a marble statue was erected for him and put in Cairo Museum among those of other scholars.

— In 1869 appeared his short notice on the Museum :

I Monumenti istorici egizi il Musée e egli scavi d'antichità eseguiti per ordine di S.A. il vicerè Ismail Pascia : notizia sommaria, Milano, 1869.

Gaston Maspero :

— With the death of Mariette in 1881 Maspero replaced him.

— He began to : organise the Museum ; adding to it new galleries for the royal mummies newly discovered and for the Greco-Roman period, to prepare cards for the exposed objects.

— In 1883 he published his first edition of the guide titled : Guide du visiteur au Musée de Boulaq, in which he detailed most of the objects described by Mariette in his various editions, adding the new exhibited objects.

— In the summer of 1886 he left to Paris leaving the affairs to Grebaut who replaced him.

— He resumed his job in December 1899, to find the Egyptian Museum transferred from Boulaq to Giza and the building of a new museum in Ḳasr el-Nil nearing its end. Thus he began to arrange for transferring the objects so as to end the work in the shortest time. This began on 9 March 1902 and ended on 13 July 1902. The opening was celebrated on 15 November 1902. Before transferring the objects he with the staff finished an inventory which he treated scientifically and prepared through that 65 volumes of the Catalogue Général.

— He himself prepared the following catalogue in two volumes; 1914 : Sarcophages des époques persane et ptolémaïque I Nos. 29301-29306 ; 1939, II Nos. 29307-29323 with H. Gauthier and the collaboration of 'Abbas Bayoumi.

— With opening the Museum he has to issue a new guide. Its first edition appeared in 1912, then in 1912 & 1914 ; the fourth and last in 1915.

— This French edition appeared in two other languages : English translated by J.E. & A.A. Quibell, 1903, 1905, 1906, 1908, 1910 and Arabic by Aḥmed Kamal, 1903.

— He went on with the set issued by Grebaut under the title of "Le Musée Egyptien". Only one fasc. without plates was on sale. Maspero reedited it with plates and added two others more. The aim of this set was detailing select of new acquisitions.

— The role of Maspero in arranging Cairo Museum was a big one and can be followed in his reports (1).

Alexandre Barsanti (1858-1917) :

— In 1885 Masporo needed an artist for the works of Boulaq Museum to replace de Floris who worked with Mariette.

— Choice fell on A. Barsanti as sculpture and modeller. Showing great ability he was appointed on 12 October 1891 as curator-restorer.

— One of his first achievements was restoring the Alabaster statue of Aphrodite with a dolphin. Guide No. 1010 since being in Boulaq Museum. IIIrd or IInd century B.C.

— His role in transeferring the objects from Boulaq to Giza was a big one. He controlled all matters, "une nuée de porte-faix, de peintres, de menuisiers, etc., recevant de lui l'explication de ce qu'ils avaient à faire". (ASAE., XVII, p.246) Even from different sites.

— This he began on 28 July 1889 with transferring the vitrines and furniture. Work went on overcoming all difficulties that were many-till the middle of September 1889, where 45 vitrines were arranged and the Khediwi ʿAbbas Ḥelmi II visited the Museum.

(1) This will be published separately afterwards.

— The second phase began on 1 May 1892 with the apointement of De Morgan as Director of the Antiquities Service and again Barsanti who was working in excavations, controlled all works : making vitrines, socles, installing monuments. and in six months another 46 halls were completely arranged and the Museum became ready for inauguration on 22 November 1892.

— He carried the same role when transferring the objects from Giza to Cairo Museum. This role is vividly depicted by Daressy :

Courant sans cesse de Gizeh à Kasr-el-Nil il indiquait aux charpentier, aux portefaix, aux menuisiers, aux tapissiers, aux peintres ce qu'ils avaient à faire ; dans les deux endroits c'étaient des échafaudages pour supporter les palans capables de charger et de décharger nos pièces les plus lourdes, atteignant un poids de 20 tonnes; à Gizeh il fallait établir des plans inclinés pour permettre aux objets placés sur des wagons Decauville de descendre du rez-de-chaussée surélevé jusqu'au niveau du sol; au Caire, c'est un quai de débarquement qui devait être établi à la hauteur du plancher des wagons de chemin de fer; d'une part il fallait enlever les monuments de leurs socles, de l'autre en préparer de nouveaux, fixer des étagères au mur, etc., pour les recevoir dès leur arrivée, tendre de nouvelles étoffes dans les vitrines, etc. ASAE. XVII, 250.

— In 1904 he transferred the Antiquities discovered by Mariette in Tanis to the Museum. A difficult job, that ended with great success. (see p. 23 and ASAE, XVII, p. 252-253). He installed in the Museum in the Summer of 1905. (See ASAE, V, p. 212).

— In 1905 he was charged to transfer the triad of Ramsès II, Ptaḥ et Sekhemit discovered in Ahnas el-Médineh, in 1904. He conducted from the site to Baḥer-Youssef. In September, taking the opportunity of the inundation water the statue-more than 13 ton-was carried in a boat to Deyrout then in the Nile till the Museum. Now it is exhibited in the Museum garden.

— In March 1917 he transferred from Ahnasia two other colossal quartzite statues, discovered in 1915, probably of Senusret III, usurped by Ramses II. Now exhibited in the western part of th e garden (Guide No. 6158 A,B).

— The success in such difficult works goes back to his personal capacity and the same capacity in conducting workmen. To such talents we owe the erecting of the Museum's colossal monuments as the Family group of Amenḥotep III and queen Ty and three of their daughters, discovered in Madinet Habu in fragments (Guide number 610), Osirian cariatide statue of Senusert (Guide No. 11) from Amun temple at Karnak, the Saïte statue of Amenḥotep son of Ḥapu architect of Amenḥotep III (Guide No. 3) from Karnak and the restoring of many of the objects.

— Through 32 years he gave the Museum from Boulaq to Ḳasr el-Nil a multitude of unforgetful Services.

Urbain Bouriant 1883-1886 :

— Joined Boulaq Museum as assistant curator for a short period 1883-1886.

— In this short period he worked with two directors Maspero, and Grébaut and made interesting studies published in :
- 1883: Fragments de manuscrits thébains du Musée de BoulaqRT, IV, p. 1-4, 152-156.
- 1884 : Notice des monuments coptes du Musée de Boulaq. RT, V, p. 60-70.
- 1885 : La stèle 5576 du Musée de Boulaq et l'inscription de Rosette, RT. VI, p. 1-20. A praisworthy study as said by A. Baillet : "son essai ... mérite des éloges"... (RT, 26, p. 30).
- 1886-1873: Petits monuments et petits texts recueillis en Égypte RT. VII, p. 114-132, 158-169; IX, 81-100, XIII, 48-52. Most of these texts concern objects of Boulaq Museum.

Eugéune Grebaut :

— Administered the Antiquities Service in 1886-1892.

— Faced with success two great events of interest to the Museum : the discovery of Deir el-Baḥari mummies and the transfer of the Egyptian Museum from Boulaq to Giza.

— Issued a Guide to Giza Museum.

— Always minded to choose for the Museum the best objects discovered by foreign missions, a matter which was always unfavourable to them.

—Troubled by work, resigned in 1892.

Jacques de Morgan :

— Followed Grébaut in administring the Antiquities Service and the Museum.

— Terminated the installation of the Giza Museum by making 46 new halls ready for the public in the automn of 1892, with E. Brugsch, G. Daressy and A. Barsanti.

— Cared for editing a new Guide for Giza Museum by charging the French Egyptologist P. Virey with its preparation, furnishing it with an introduction in which he gave the history of the Museum, indicating expressively the role of his predecessors : Mariette, Maspero and Grébaut. It appeared in three editions, 1892, 1894, 1897, (the last supplemented by Loret).

— Enriched the Museum with masterpieces from his excavatations at the northern part of Saqqarah where he discovered in a mastaba near to the tomb of Sabou the famous unknown scribe. As well as those of Dahchour distinguished by its jewelery, the life size ka-statue of king-Ḥor; and the mask.All published in his fine two volumes on Dahchour.

— Supported Borchardt' idea of the Catalogue Général, presented in 1897.

Victor Loret.

— Studied Egyptology under Gaston Maspero with whom he came to Cairo in 1881 as member of the French Institute of Archaeology.

— In the same year (July 1881) he finished the first article on Bulaq Museum set of funerary statuettes, les Statuettes funéraires, du Musée de Boulaq, (R.T. 1883, IV, 1883, p. 89-117) followed by a supplement in R.T.,V., 1884, p. 70-76. (dated 25 October 1883).

— Appointed Director General of the Antiquities Department in 1897). He exercised this job for two years only (1897-1899).

— Most of his activities was in the field of excavations, especially in Saqqarah and Thebes. Distinguished among these, Saqqarah street of tombs (see ASAE, 66), and the tomb of Amenḥotep II with the mummies cache.

— Through this the Museum acquired certain interesting objects, as well as ten royal mummies ; Thutmosis. IV, Amenophis II, III, Merenptaḥ, Siptaḥ, Seti II, Setnakht, Ramses IV, V, VI,

— Distinguished with double competence, as Egptologist and naturalist, he edited several botanic and zoological studies of great help to all interested in these branches of the Egyptian Civilization.

— Among his great achievements, issuing 'Annales du Service des Antiquités." No need to refer to its general importance and to its advantage to the Library of Egyptian Museum.

Pierre Lacau (25-11-1873-1963) :

— Through his directorship to the Antiquities Service (1914-1936) he gave great care to the preparation of position cards so as to facilitate periodical inventory.

— Contributed to the project of the "Catalogue Général" by issuing two volumes :

- Sarcophages antérieurs au Nouvel Empire in two volumes the first 28001-28086 in 1904 ; the second Nos. 28087-28126 in 1906.

- Stèles du Nouvel Empire I (in three fasc. 1-2 in 1909 the third in 1957. (Nos. 34001-34189).

— Studied the "stèle juridque de Karnak" registered in the Museum under Nos. 52453 discovered by Chevrier in 1928 while making the restoration of the columns of the hypostyle hall

in Karnak. This study is published in the series "Supplément aux Annales du Service des Antiquités de l'Égypte Cahier No. 13, 1st edition in 1949 ; Photographique reprint in 1984".

— Issued a very interesting study on the early vessels discovered in the step pyramid published with Lauer in the IV & V vols. of "La pyramide à degrès". Most of these vessels are exhibited in the Egyptian Museum, first floor corridor 42.

— Being interested in religious texts issued several articles on such texts specially coffin ones.

Etienne Drioton :

— Head of the Antiquities Department through 1936-1952.

— Eminent Egyptologist who wrote in all its branches.

— Wrote several articles on many of the Museum's objects rendering through that distinguished studies as the one on Shepses-Ptaḥ belt, the cryptography on the chapel of Tout-ʿAnkh-Amoun, and ʿAmarna statuettes.

— His book-with Vigneau on the Egyptian Museum is a standard one and gives interesting information and nice photos.

— In his article on Boulaq Museum he highly treats the history of the Egyptian Museum, as well as his booklet of 1939 on the occasion of the Imperial prince of Iran visit.

— Being distinguished in Cryptographic studies he was able to decipher scarabs' inscriptions specially the set presented to the Museum by king Fouad 1st .

— Also his studies to Coptic Art is of great interest among his other studies to Egyptian art as a whole.

His book-with Vandier-"L'Égypte" is an essential reference to all Egyptological branches, including Museum's objects.

ʿAbbas Bayoumi :

— Graduated in the office of curator till he reached the directorship of the Museum in 1950-1956.

— Compiled some aspects of ancient customs that survived in modern Egypt. (see BSRGE, **XIX** / 3, p. 279 - 287 : Survivances Égyptiens).

— Assisted Gauthier in preparing the second volume of the Catalogue Général on Sarcophages des époques persane et ptolémaïque (1939).

— With Gueraud(1) he published an article on objects J. 22186, 22187, 17-3-26-1, titled : un nouvel exemplaire du décret de Canope. ASAE., **XLVI**, p. 373-382.

— Refused the idea of putting statues from the Museum in Gardens and squares, proposed in 1954.

Georges Aaron Bénédite :

—He visited Egypt 19 times through which he catalogued several categories of the Catalogue Général :

1907 : Miroirs Nos. 44001-44120.

1911 : Objets de toilette 44301-44638. Another part still manuscript (44701-45202), although arranged in 1951-1952 to be revised by Mme Noblecourt.

— Also still manuscript :

1) Jeux Nos. 68001-68197. It was assigned unsuccessfully to the curators Mme Maḥasen Nasar and Mme Wafa' Rifʿaat to prepare for publication.

— He began to prepare a catalogue for musical instruments containing the objects numbered 69201-69238, 69251-69257, 69271-69282, 69301-69312, 69350-69352, 69401-69403, 69404-69414; which H. Hickmann completed; already published in 1949 under the title "Instruments de Musique" Nos. 69201-69852. Still manuscript Nos. 69001-69009 : Objets d'écriture.

Freiherr von Friedrich Wilhelm Bissing :

—His first visit to Egypt was in 1897.

—Chosen by L. Borchardt as member of the permanent Committee composed in 1897-1899 to edit the "Catalogue Général".

— Continued his work in it with Maspero as Director.

— Interested in vessels (2) he composed the following catalogues :

1) For his other activities see p. 37 below and the catalogue of the Library of Egyptian Museum.

2) See p. 18 above.

1901 — Metallgefässe 3426-3587

1902 — Fayencegefässe Nos. 3618-4000, 18001-18037, 18600, 18603.

1904 — Steingefässe 18065-18793.

1907 — „ Einleitung und Register".

1913 — Tongefässe. Erster Teil bis zum Beginn des Alten-Reiches. Nos. 2001-2035, 2037-2062, 2065-2147, 2151, 2152, 2170, 2175, 2180, 2189, 2351, 2413, 2448, 2458, 2459, 2569, 2589, 2591, 2603, 2686, 3108, 3352, 3594-3601, 3603, 3604, 3606, 3610, 3612, 3613, 18794-18812, 18815.

Other numbers still manuscript.

— Also still manuscript Nos. 19500-19566 concerned with the jewelry of Queen Aaḥ-ḥotep.

F. Bisson de la Roque :

— Succeeded on 8 February 1936 at 16 h. in discovering an Asiatic treasure from the reign of Amenemḥat III in the village of Tôd, situated south of Louxor, little before Armant station.

— The whole discovery arrived at the Egyptian Museum in March 1936 and the discovery was divided between the Egyptian Museum and the Louvre : 254 objects to the Egyptian Museum and 191 to the Louvre.

— Bisson de la Roque published his excavations in the series "Documents de fouilles" of the French Institute vol. XI. containing the Louvre part (E. 15128-15318).

— He compiled a volume of the Catalogue Général for the part of the Egyptian Museum (Nos. 70501-70754) that appeared in 1950.

Ludwig Borchardt (1897-1899) :

— Came to Egypt in 1895 to examine Philae Island with captain Lyon and remained in it according to Erman's advice.

— Deeply interested in Giza Museum he conceived the idea of establishing the rational basis of the Catalogue Général (See De Morgan).

— He submitted the plan to his consul Paul Graf Wolf.

— This plan was approved by the Minister of Public Works. Comittée of four began its work under the direction of Borchardt.

— From 1-10-1897 to 1-9-1899 he worked in the prepartion of the Catalogue Général. This ended, owing to his appointing as scientific attaché in the German Consulate in Cairo, on 1-7-1899.

— The volumes he prepared meet with his special interest in art and architecture :

— Five volumes on statues and statuettes comprising 1294 objects, published in the years: 1911, 1925, 1930, 1934, 1936.

—Also he issued his first volume of Denkmäler des Alten Reichs in 1937, Nos. 1295-1541. The second volume, he left as manuscript published in 1964. (Nos. 1542-1808).

— With his work in the Pyramids field he furnished the Museum with intersting monuments from the Abusir Pyramids.

— His excavations at Tell el-ʿAmarna produced many interesting results especially through his discovery to the workshop of the sculptor Tḥoutmose who made the famous portraits of El-ʿAmarna.

Guy Brunton (1931-1948) :

— English Egyptologist and Archaeologist.

— Appointed in 1931 assistant keeper in the Egyptian Museum.

— He gave great care to arrange the galleries and studying the pre-dynastic and proto-dynastic periods.

—Thus he issued several articles and books and gave clear notes to the visitors on such objects.

— Contributed to the Catalogue Général by revising the third fasc. of Newberry : Funerary statuettes and model Sarcophagi and supplementing it by "additions and corrections p. 430-435". (appeared in 1957).

— Went through the proofs of "Englbach's Introduction to Egyptian Archaeology" after the death of Engelbach helping through this in issuing a very useful book for students and scholars.

— Married an English artist and through his influence she painted Egyptian works for objects discovered by her husband and from Tut-ʿAnkh-Amun's tomb. She died in Jan. 1959.

— Retired on March 1948 and died in October 1948.

Howard Carter :

— Rendered many services to Egyptology as an Egyptologist and artist.

— He enriched the Museum with his discoveries especially that of Tut-ʿAnkh-Amon tomb.

— The clearing of the tomb, the packing of the objects and its transfer to Cairo Museum took from Carter and his staff ten years.

— He cared to record his discovery minutely but died in 1939 before publishing all the material, which the Griffith Institute is using now in publishing the different categories of this tomb.

With Newberry he composed in 1903 the "Catalogue Général" of all the finds of Thoutmôsis IV tomb being removed in 1903 to the Antiquities Service House at Medinet Habu where restored and catalogued ; then sent to the Egyptian Museum.

— This catalogue contains the whole finds. Those of the Egyptian Museum are numbered 46001-46529.

The ones without numbers indicate the set presented to Mr. Theodore M. Davis upon whose expense the excavation was carried.

— This catalogue appeared in 1904, and is out of print since several years.

Jaroslav Černy :

— Ostraca hiératiques by Černy is the second catalogue in this catagory after that of Daressy.

— It contains New Kingdom ostraca from Biban el-Molouk in its greater part (Exc. of Th. Davis & Lord Carnarvon), then several from Baraize excavations at Deir el-Médinh and various provenances.

— He arranged his work to be in the time of winter for several seasons that extended from 1927-1928 to 1932-1933.

— Upon the suggestion of P. Lacau, the Director General of the Antiquities Service, the work appeared in fascicules each prepared after its season.

— Thus eight fascicules were prepared from which two volumes were composed one for texts, transcriptions and indices the other for plates. Both containing Nos. 25501-25832 and appeared in 1939.

Emile Gaston Chassinat :

— Being in Egypt in 1895 on behalf of the French Institute, he was appointed a member of the Cairo Cat. Commission in 1897.

— Reduced the catalogue of the coffins of the high priests of Amun found at Deir el-Baḥari under the title: La seconde trouvaille de Deir el-Baḥari t.1, 1er fasc. Nos. 6001-6029 published in 1909.

— He prepared another fasc. comprising Nos. 6030-6294, now under revision and preparation for printing. (1)

— His high activity is of great help to Egyptology.

Walter Ewing Crum :

In the volume of the "Catalogue Général" titled: Coptic monuments he studied : 740 different objects classified as follows :

1) Dr. Andrzej Niwiński is concerned with this work. He planned to finish with its first part in 1982 and its second part in 1983, but extra time is still needed.

— 2 inscriptions on plaster.

— 122 manuscipts :

— 8 on paper.

— 61 on papyrus

— 53 on parchment.

— 206 ostraka.

— 409 stelae.

Most of these objects forms now a part of the Coptic Museum set.

— Of these, stelae are recatalogued in the first volume of the Coptic Museum Catalogue Général (1984). (See the concordanc indeex compiled by Dr. Dia' Abou Ghazi, ibid. p. 228).

Charles Currelly :

— Contributed to the "Catalogue Général" through Nos. 63001 - 64906 published in 1913 under the title "stone implements " concerned mainly with predynastic objects.

Georges-Emile-Jules Daressy :

— Appointed as an associate curator on 1 January 1887 after Grebaut advice as successor to Bouriant who was charged as Director of the "Mission Archéologique Française."

— He began to exercise this work on 31-1-1887 in Boulaq Museum with Grebaut as Director.

— He shared in transferring the objects from Boulaq to Giza in 1890 then to Kasr el-Nil in 1902, and in arranging it.

— In 1811 he cleared, under Grebaut, the hiding place of the second discovery of Deir el-Bahari, that contained about 163 sarcophagus of the priests and priestesses of Amon. (21 dynasty) which enriched Giza Museum with unrivalled discovery.

He issued five "catalogues générales" :

— Ostraca (25001-25385), 1901 see ASAE. XXVII, p. 161-182.

— Fouilles de la Vallée des Rois 1899-1899, 1902.

— Textes et dessins magiques, 1903, Nos. 9401-9449.

— Statues de divinités : 2vols. 1905-1906 Nos. 38001-39384; Textes & plates.

— Cercueils des cachettes royales, 1909, nos. 61001-61044.

— The six on "La faune momifiée de l'antique Égypte with Gaillard in 1905. Nos. 29501-29733 & 29751-29834.

This beside several articles on objects in the Museum.

— He furthered such studies after retiring in 1922.

Anna (Nina) Macpherson Davies :

— An excellent English artist.

— Through her excellency she was able to reproduce colours most exactly to those of the ancient paintings.

— Her reproduction to the painted box of Tut-ʿnkh-Amon (G. No. 324) reveals her distinguished talent. She left by it an object of art and a very excellent descriptive book.

Karl Dyroff :

— A German Egyptologist who contributed to the catalogue Général through a manuscript containing Nos. 40001-41000 on Papyrus funéraires.

Campbell Cowan Edgar

— His work in Egypt began after his proposal in 1899 to prepare volumes in the "Catalogue Général" on Greco-Roman objects of archaeological or artistic interest.

— Maspero then director of the Antiquities Service" accepted the idea which was accepted also by Sir W.E. Garstin Minister of Public works and thus Edgar was appointed a "temorary Egyptologist" on condition that he studies the elements of the Egyptian language and hieroglyphic writings.

— On 6 March 1902 he began his work in the Museum, with great eagerness.

Through eleven years he issued seven catalogues covering the Greco-Roman artistic and archaeological field :

1903 :	Greek moulds	Nos.32001-32367
1903 :	Greek sculpture	Nos.27425-27630
1904 :	Greek bronzes	Nos.27631-28000 et 32368-32376
1905 :	Graeco Egyptian glass	Nos : 32401-32800
1905 :	Graeco Egyptian coffins	Nos:33101-33285
1906 :	Sculptor's studies and	unfinished works. Nos:33301-33506.
1911 :	Greek vases. Nos : 26124-26349 & 32377-32394	

These editions are out of print and most of them appeared in a photographic edition in the years 1973-1975.

— Still manuscript three other catalogues on lamps & terre cuite : terra-cotta lamps (26350 - 26665), Terra-cotta statuettes (26666-27424), terra-cotta objects (32801-32970).

— From 1-12-1905 he occupied the job of chief inspector of Lower Egypt. His interest in the Museum in this period appeared in articles published in the "Musée Egyptien" and Annales du Service des Antiquités de l'Égypte.

— On 1-4-1920 he was appointed curator in the Museum. Then chief curator till 1925.

— Again he produced four volumes in the catalogue Général. This time on papyrus ; owing to his discovery to Zenon papyri in 1914-1915. These four volumes appeared in 1925 to 1931.

1925 I	Nos.	59001-59139
1926 II	Nos.	59140-59297
1928 III	Nos.	59298-59531
1931 IV	Nos.	59532-59800

and with his known enthousiasm he worked in preparing the position cards with the other curators.

— On 15-4-1925 he occupied the job of secrétaire général of the Antiquities Service.

— After retiring on 31-5-1927 he was charged with preparing two other volumes of Zenon papyri. The first in 1930 in which he prepared the fourth volume, mentioned before (Nos. 59532-59800).

The second in 1937 through la Société Fouad 1er de Papyrologie after they acquired a considerable set of Zenon papyri. All material was gathered by Gueraud and sent to him in London. It was given catalogue numbers Nos : 59801-59853 and was considered as continuation to the four volumes, as this set ought to be added to the Museum.

— This manuscript appeared in 1940 edited by O. Guéraud and P. Jouguet as vol. v in the set Textes et Documents published by "Société Fouad 1er de Papyrologie". All five volumes appeared in a photographic edition by Georg Olms Verlag. Hildesheim, 1971.

Reginald Engelbach :

— Came to Egypt in 1909-10 (a visit), 1911-1920 (Assistant to Petrie) and worked in the field of excavations on behalf of the Antiquities Service in 1920 as chief inspector in Upper Egypt.

— Appointed in the Egyptian Museum in 1924 as assistant curator, then chief curator in 1931. Retired in 1941.

— His work in the Museum is a distinguished one:

— Enthusiasm in arranging the Museum making it understandable to the visitors.

— Contributing to its Catalogue Général by preparing several indexes.

— Making Geographical index to its sets.

— Then his major book "Introduction to Egyptian Archaeology". 1946, 1961, third in Press.

Claude Gaillard :

— Contributed to the "Catalogue Général" by preparing with Daressy the volume on "la faune momifiée de l'antique Égypte," 1905.

— Includes objects that entered the Museum from 1860-1903, and its preparation began in 1901. [cf. p.76 afterwards].

— His other studies and articles in ASAE. are of first importance to those interested in Egypt Fauna.

Henri Gauthier :

— Worked for the Museum Catalogue in 1907-1910 in which he prepared the coffins of the priests of Montou for publication under Nos. 41042-41072 with the title "Cercueils Anthropoides des prêtres de Montou".

— These coffins were discovered by Mariette in 1858 while excavating the temple of Deir el-Baḥari and formed since then an interesting set for the Museum being in Boulaq, in Giza or Cairo.

— In this catalogue's introduction, Gauthier traced its importance since its discovery.

— Contributed to this catalogue Emile Brugsch (plates as usual in most of these catalogues) and G. Daressy with his ever ready knowledge.

— Appeared in 1913 in two volumes texts and plates.

— Published with Sottas in 1925 Tell el-Maskhoutah stela discovered in Avril 1923 ; J.E. No. 47808 under the title : Un décret trilingue en l'honneur de Ptolémée IV.

In 1925 appeared compiled by him the index of Legrain, Statues...

— Wrote Several articles that concerned the Museum and his Livre des Rois is a major reference, for the objects.

Viktor Girgis :

— Followed Maurice Raphael as Director of the Museum.

— In his directorship. general inventory was made in the Museum under the supervision of Selim Ḥassan.

— The Museum was divided between the curators.(1)

— Dr. Viktor was responsible of the Greco-Roman section (fifth section) according to his study.

— Retired in 1965.

Vladimir Samionovich Golenischeff :

— Contributed to the Catalogue Général through preparing two volumes on "Papyrus hiératiques".

— The first published in 1927 for Nos. 58001-58063.

— The second for nos. 58001-59000 still manuscript. Many steps were taken for publishing it. The first by L. Christophe, by charging prof. Posener with such work, but unfortunately this was disapproved by Dr. Moustafa ʿAmer, who succeeded E. Drioton in 1952. The Museum tried to charge Dr. Abd el-Moḥsen Bakir who went through it and proposed to change it wholly with the mention of Golénischeff in the introduction. The Museum's Administrative Council asked him to add his notes in a separate volume but he refused. Then he proposed Dr. Mounir Megally and Dr. Fayza Heikel for the work. Both refused.

(1) See p. 41 below.

— Now and since several years, a copy of the manuscript is under the revision of Prof. Dr. Shafik ʿAllam charged by the Museum's Council with preparing it for publication. Of interest to us all, as I mentioned to Dr. ʿAllam to have this fasc. among our hands. Golenischeff in the first one added very interesting papyri to those dealing with the other world and by publishing his second fasc. more and more would be gained.

P. B. Grenfell :

— English papyrologist.,

— Trained under Petrie in excavation technique in 1894.

— Excavated on behalf of Egypt Exploration Society the Faiyum sites for Papyri (1895-1907).

— This enriched the Museum's Collection of Papyri and advanced papyrological studies.

— Compiled with Hunt a catalogue of Greek papyri in the series of the "Catalogue Général" including Nos. 10001-10869 i.e. the Greek papyri and vellum manuscripts received by the Museum up till the end of 1901. It appeared in 1903.

Maḥmoud Ḥamzah :

— The first National Director General of the Egyptian Museum. (till 1950).

— Translated the Museum Guide into Arabic in 1940.

— His excavations at Qantir added interesting objects to the Museum from different ages chiefly the reign of Ramses the second. -The same for pre-dynastic excavations at Al-ʿOmari.

Selim Hassan :

— Through his excavations in Giza and Saqqara, he furnished the Museum with interesting objects from various periods.

— Supervised the inventory of 1960. In about six months he finished the whole Museum, registration and photographing, excluding the basement-by dividing the Museum into six sections :

1st section	: Comprising mainly Tut-ânkh-amun's treasure. Moḥammed Ḥassan ʿAbd el-Raḥman its curator.
2nd section	: Comprising mainly the Old Kingdom. ʿAbd el-Baḳy Youssef its curator (†)
3rd section	: Comprising mainly the Middle Kingdom. Gamal Salem its curator (ψ).
4th section	: Comprising mainly the New Kingdom. Dr. ʿAbd el-Ḳader Selim its curator.
5th section	: Greco-Roman period, Dr. Viktor Girgis its curator (†).
6th section	: Coins and papyri. Dr. ʿAbd el-Moḥsen el-Khachab its curator.

Hans Hickmann :

— Through his living in Egypt (for 25 years) he studied music : ancient and modern.

— This enabled him to continue the volume of the Catalogue Général on Musical instruments prepared by G. Bénédite.

— This volume contains 652 objects (69201-69852), describing 13 kinds, of which are six moulds for bells.

— From these Bénédite prepared 88 objects of seven kinds.

— Through preparing this volume (appeared in 1949) he received the scientific and administral help of E. Drioton, then director of the Antiquties Department, of Ch. Maystre and J. Leibovitch concerning the inscriptions on some of these instruments, and of Dr. L. Keimer for certain identifications.

— Musical scenes and danse are treated in certain of his writings (See his bibliography in Vies et Travaux I).

Arthur Surridge Hunt :

— English Papyrologist

— Made excavations in Egypt in 1895-1907 searching mainly for Papyri at Oxyrhynchus and other Fayum sites.

— His study on such papyri mostly jointly with Grenfell helped greatly in knowing the aspects of the Greek and Roman life in Egypt through the Museum's Collection.

—Added to such studies in 1903 their work titled Greek Papyri Nos. 10001-10869 as volume of Catalogue Général.

Aḥmed Kamal :

— One of those who worked for the Museum being in Boulaq, Giza or Ḳasr el-Nil.

— Began his museum service as secretary interpreter, then assistant curator. When he retired in 1914 he was appointed honorary curator.

His role in transferring the mummies from Thebes to Boulaq was a big one (see p. 20). Also in transferring the Museum from Boulaq to Giza then from Giza to Ḳasr el-Nil, as well as in the classification of the objects.

— Carried several excavations and enriched the Museum with the finds. (see ASAE, LXIV, pp. 1).

— Distinguished among these, those of Khashaba Pacha that added to Egypt Museums and world Museums distinguished objects.

— Translated Maspero's guide into Arabic.

— Contributed to the Catalogue Général by two categories.

1904—1905 : Stèles ptolémaïques et Romaines Nos. 22001-222081-22238 in two volumes, texts and plates.

Work in its preparation began in April 1900. Incorporated registered objects from years 1860-1904.

1906—1909 : Tables d'Offrandes (Theban, Saitic and Gréco-Roman periods) Nos. 23001-23256. charged with this work by Gaston Maspero in 1905. Published in two volumes (Texts and plates). Incorporated registered objects from the years 1860-1909.

Moḥaram Kamal :

— Graduated in the curator-office till he was appointed Director-General of the Egyptian Museum.

— Owing to the missing of Tut-ʿAnkh-Amoun stick, discovered after his directorship, he was transferred to the Centre of Documentation.

— Through his curatorship he wrote in ASAE. several articles on various objects of the Museum(1).

— His Arabic book on the Egyptian art is a good study that helps in knowing the Museum well. Of general interest his other Arabic books.

Ludwig Keimer :

— It is known that he prepared a catalogue on the flora comprising Nos. 35001-36000, but now unlocated (2).

— His high taste in antiquity helped in adding rare objects to the Museum through purchase.

1) See Catalogue de la Bibliothèque du Musée Égyptien du Caire, p. 1492-1493.

2. May be with the papers of the Late Boris de Rachewiltz who was charged for preparing a kind of a botanic Lexikon for Egyptian plants. He began such work in Cairo Documentation Centre (in the fiftieth). Dr. Keimer himself contributed to this major work.

— Issued several articles in ASAE. concerned with objects in the Museum (see ASAE. LXVI, p. 56).

Charles Kuentz :

— Kuentz prepared for the Catalogue Général two volumes :

— One appeared in 1932 containing obelisks Nos. 1308-1315 et 17001-17036. The first set is Borchardt numbers and represents the older ones as well as number 17001-17010 bis.

The ones carrying numbers 17011-17036 are royal obelisks from the end of the Middle Kingdom up to the Greco-Roman period. The whole series was received by the Museum through the period beginning with 1862 up till 1931 i.e. while being in Boulaq, Gizah and Cairo. In this catalogue Kuentz suggested a new expression in Egyptology : The word "obéliscoide" for the obelisk in which the separation between the Pyramidion and the Column was unindicated. Bovier-Lapierre and W.F. Hume identified the kind of the stone of these obelisks.

— The second catalogue is on Pyramidia containing the numbers 17101-17129 :

— An opportunity appeared for publishing it in the year 1976 but Dr. Kuentz was busy at that time and apologized.

— Miss May Trad is concerned since few years with preparing it for publication.

— Concerned for a while with the revision of the manuscript of Legrain on statues Nos. 42251 - 43226 but apologized, (see Legrain p. 48).

Pierre Lacau :

— Contributed to the "Catalogue Général" through two categories : 1) Sarcophages antérieurs au Nouvel Empire in two volumes : I : 1904 : including Nos. 28001-28086.

II : 1906 : for objects Nos. 28087-28126. Indices for both (I & II) and plates.

The two volumes are for objects that entered the Museum since being in Boulaq (1863) and increased till the year 1900 Giza Museum.

— The technique of the sarcophagus is depended on the work of André Gombert ; the drawings also till No. 28082.

— Still manuscript Nos. 28127-28300.

2) Stèle du Nouvel Empire.

In three fascicules :

fasc : 1-2 for stelae Nos. 34001-34186 (continued in fasc. 3) and plates for the three fascicules.

fasc. 3 for Nos. 34186-34189 and indices for the three fascicules, he left as manuscript edited in 1957 by Louis Christophe under the title "Stèles de la XVIIIe dynastie" through his aim expressed as follows : .. comprend uniquement les stèles de la 18e dynastie entrées au Musée du Caire avant 1912.

The whole set entered the Museum in the years 1858-1926.

— Still manuscript Nos. 34190-35000.

— Through his directorship to the Antiquities Service from 1914-1936 the continuation of the Catalogue Général was under his care and always he helped the authors with his advice.

— Published in the series of "Fouilles à Saqqarah" the important set of vessels discovered under the step pyramid in two volumes (the fourth and fifth of Lauer's Pyramides à degrès), 1959—1965.

Hans Ostenfeldt Lange :

— Prepared with H. Schäfer the material for the Catalogue Général titled : Grab-und Denksteine des Mittleren Reichs im Museum von Kairo Nos. 20001-20780, in ten months through 1899-1919.

—His part was stelae Nos. 20001-20499 and 20754-20775 i.e. the whole of fasc .1 (Nos. 20001-20399) published in 1902. Nos. 20400-20499 & 20754, 20755 in fasc 2 published in 1908. and the Names index. in fasc. III published in 1925, and with Schäfer he chose plates 1-LIX in part IV.

Gustave Lefébvre :

— Worked in the Museum in the period beginning with 1919-1928 as assistant curator then chief curator, but in the Antiquities Service since 1905.

— Distinguished as Egyptologist and papyrologist who, with Pierre Jouguet, studied the Papyri found in Egypt.

— Known in the field of excavation since 1902. His famous work was in Touna el-Gebel through which he enriched the Museum with his finds in Petosiris tomb, published in 1923.

— Contributed to the "Gatalogue Général" by a second edition of "Papyrus de Ménandre" (No. 43227) already published by him in 1907 after being discovered at Kom Ichkaou, in the Antiquities Service Series "varia."

— This second edition appeared in 1911 after the observations and studies made by Croiset, Jensen and Koerte.

— The photos of this volume were magnificently produced by Emile Brugsch.

Georges Legrain :

— Came to Egypt in 1892 to work for the French Institute.

— De Morgan profited greatly from him, for the works of the Antiquities Service and the French Institute.

— In 1894 he appointed him Inspecteur-Dessinateur, in the Antiquities Service and was of great help to him in Dahchour, Kom-Ombo and other sites.

— In 1895 he charged him with making systematic investigation of Karnak.

— At Karnak (1895-1917) he rendered the greater activity. That interests us here, his distinguished find of 17,000 statues and figures in a hiding-place at Karnak which as said by Legrain "a presque doublé d'un seul coup la collection du Musée." Thus necessity for compiling volumes of Catalogue Général to this increasing catagory appeared. Legrain arranged for Six volumes at least :

1. From the beginning to the end of the 18 th dynasty.
2. The Ramessides and high-priests of Amun.
3. The Theban families and the Bubastite dynasty to the Ethiopian.
4. From Psamatik till the end of destructing Amon temple.
5. Monuments from different sites.
6. Table, index and genealogical table.

— With his known activity he arranged and recorded for putting this in excution.

— The first volume appeared in 1906 Nos. 42001-42138. The second in 1909 Nos. 42139-42191. The third in 1914 Nos. 42192-42250. Then a period of troubles that stopped the continuation owing to the Great War.

— Legrain died in 1917 leaving the continuation as manuscript in the hands of the Museum Authorities. (Nos. 42251-43226).

— When Lacau, then the Director, decided to continue this interesting series, he arranged to publish first an Index for the three volumes and charged H. Gauthier with work, that appeared in 1925.

— Charles Kuentz was charged with the other volumes then, now Bernard Bothmer and de Meulenaere.

Jacques-Jean Gaston Maspero :

— French papyrologist engaged by the commission of the Catalogue Général to catalogue the Byzantine Papyri.

— Being a great collection he catalogued in three volumes :

1911 : I Nos. 67001-67124

1913 : II Nos. 67125-67278

1916 : III Nos. 67279-67359 published after his death by his father Gaston Maspero.

1973 : A photographic reprint of the three volumes.

— It contains : The set of Kom-Ichgaou (six century) ; Litterary fragments from the Byzantine period ; Seven Saqqarah papyri from the Arab period written in Greek ; and others from different provinces.

— As a whole it forms a great importance to Egyptologists and historians of the Eastern Empire in general.

Joseph Grafton Milne :

— Prepared the catalogue on the Greek inscriptions in the winter of 1899.

— When published in 1905 he re-arranged it under classified headings depending on a prefixed table in finding the number easily, and added to it the new objects.

— It contains Nos. 9201-9400, 26001-26123, 33001-33037, and number 1190 from Borchardt, i.e. objects that entered the Museum from 1862-1902.

— Helped in this catalogue Seymour de Ricci, Canon Oldfield, Quibell and Edgar. The latter catalogued the Amphorahandles and the mummytickets from No. 9340 onwards and is primarily responsible for.

Alexandre Moret :

— Connected with the Museum through the Catalogue Général .

— In 1913 appeared his catalogue Sarcophages de l'époque bubastite à l'époque saïte fasc. 1-2 (Texts & plates) comprising Nos. discovered by Mariette in 1858 at Deir al Baḥari, exhibited partly in Bulaq Museum, then Giza Museum and Cairo Museum.

— He prepared also four manuscripts :

1. Tables d'offrandes et autels (ancien Empire Nos 57001-57023), appeared only in 1978 edited and revised by Dia' Abou-Ghazi.

2. Monuments de l'ancien Empire IV (exclu les statues) under revision by Dia' Abou-Ghazi to be edited in 1989-1990. (beginning with 57101).

3. Linteaux de portes et montants 54001-54310.

4. Stèles du Moyen Empire 20781-21000 (revised by Clère but still manuscript).

Henri Munier :

— Charged by Maspero to prepare the catalogue of Coptic manuscripts continuing through this the series begun by Crum in the catalogue of Coptic monuments.

— Edited in this catalogue the Sahidique texts of the parchments of the White Monastry of Akhmim which took catalogue numbers from 9201-9304.

— This appeared in 1916, i.e. 14 years after Crum's catalogue and two years after being registered in the Museum.

— Of consideration here the advices of Lacau who replaced Maspero in 1915.

Percy Edward Newberry :

— Contributed to the Catalogue Général by three catagories:

1. 1907 : Scarab-shaped seals. It contains Nos. 36001-37521 of the Catalogue Général covering all periods from the end of the sixth Dynasty to Nectanebo all bearing historical inscriptions. It is a rich collection that began by Mariette in 1858.

2. Funerary statuettes and model sarcophagi in three fascicules

I Nos. 46530-48273 in 1930.

II Nos. 48274-48575 in 1937.

III Nos. 46530-48575 (indices and plates) in 1957.

Contributed to the last fasc., R. Engelbach (p. 420-429) and G. Brunton (p. 430-435) :

p. 421-426 : Concordance between Journal d'Entrée and Catalogue,

p. 427-429 : Index of provenances.

p. 430-435 : Additions and corrections.

3. 1904 : Composed with Carter, The tomb of Thoutmosis IV 46001-46529 (See Carter, p. 32).

James Edward Quibell :

— His work for the Egyptian Museum began with preparing a volume of its "Catalogue Général" in 1899.

— It contains the archaic monuments existing in the Museum being at Giza, at that date.

— These monuments were mainly discovered by Petrie at Nagada, Amélineau at Abydos, J. de Morgan at Nagada and Hamra Dom, Quibell himself with Green and Somers-Clark at Hieraconopolis.

— This catalogue appeared in 1905 titled „Archaic Objects" containing Nos. 11001-12000 and 14001-14754, of the "Catalogue Général". Beside containing objects up till the end of the third Dynasty. Other later objects of the same catagories were added owing to its similarity.

— The Museum is indebted to him for enriching its set with distinguished discoveries from his excavations e.g. Narmer's palette, the gold hawk-head, finds from Saqqarah, Kom-Ichkaw and particularly the funeral treasure of Yuaa and Thuiu.

— This distinguished find was discovered in a Thebean tomb in which excavations began on 17-12-1904, opening on 13 February 1905, clearing and preparing for transport to Cairo Museum took three weeks.

— On 3 March 1905 at dawn started the carrying of the cases to the river.

— Next morning all cases were put on the railway and arrived under a police guard safely at the Museum.

— Through the summer of the same year (1905) Quibell finished its catalogue. It took the numbers 51001-51191 and appeared in 1908.

— Quibell dealt with another publication concerning the Museum. He translated with his wife, Maspero's Guide of 1902 : it appeared in five prints, 1903, 1905, 1906, 1908 and 1910.

— Being keeper of the Museum from 1913-1923, he began some improvements in its decoration and installations, reduced several articles

Maurice Raphael :

— Began his service in the Antiquities Department as inspector then assistant curator in the Egyptian Museum.

— Appointed Director-Général in 1957 ; after the disappearance of Tut-ʿAnkh-Amoun stick, then he was obliged to retire (1960).

— Wrote three interesting studies on three objects in the Museum :

1934 : Object No. 3-5-33-1 (A new Ptolemaïc decree). Mélanges Maspero I/1, p. 509-512.

1937 : Object No. 66641- giving a new name for Amenemḥat pyramid. ASAE., XXXVII, p. 79-80.

1938 : Object No. 66640- a block discovered in Maṭariya. ASAE, XXXVIII, p. 117-124.

George Andrew Reisner :

— Appointed member in the first commission of the Catalogue Général in 1897-1899.

— Contributed to the Catalogue Général through four categories :

1. Amulets in two volumes. The first incorporates Nos. 5218-6000 and 12001-12527. Published in 1907. The second being manuscript (Nos. 12528-13595) was published in 1958 after the revision of Dr. Abd el-Ḳader Selim and edited by Mr. M. Ḥassan ʿAbd el-Raḥman and Mr. Louis Christophe. The drawings were inked by Moḥammed Fahmy ʿAbd el-Wahab and Ismaʿil Ṣadeḳ. The photographes made by M. el-Mansoury and M. ʿAbd el-Hady photographers of the Museum.

2. Models of ships and boats Nos. 4798-4976 and 5034-5200. Text prepared in 1898 in Giza Museum. The volume appeared in 1913 with a detailed introduction that reveals Reisner's personal examination of the models.

3. Canopic jars in two manuscripts one incorporates nos. 4000-4740, the other Nos. 4977-5033. All from the Giza Museum set. Published in 1967 after being revised, annotated and completed by Moḥammad Ḥassan ʿAbd-ul-Raḥman, photographers are Moḥammed el-Mansoury, ʿAbd el-Hadi Abu-Talib

and Abul-ʿEla Shaʿrawy photographers of the Museum. The figures in the text are inked by Fahmy Abd el-Wahab and Ismail Ṣadek. Texts on p. 387-391 are inked by Sayed Ahmed Hassan Ahmed. Plates mostly arranged by Mr. Basile Stavro Psiroukis the director of the French Institute Printing Office.

4. Tell el-ʿAmarna tablets (Nos. 4741-4797) still manuscript.

— Through his wide excavations all over Egypt the Museum was furnished with excellent objects that gives full history of Egyptian civilization minutely recorded in his writings. Distinguished among such finds those of Ḥetep-Ḥeres, Men-Kau-Reʿ, Giza tombs, Nag el-Deir, Nubia .... etc.

Gunther Roeder :

— Being engaged in the work of Nubia he got an opportunity to contribute to the Catalogue Général by one volume on Nos. 70001-70050.

— This opportunity fall in the Spring and Automn of the years 1908-1911 in which the main material of this volume was prepared.

— It contains a set of naos acquired in th years 1859-1860 (Boulaq Museum).

— The photos are by Emile Brugsch and the help rendered by Gaston Maspero and G. Daressy is of consideration.

— This catalogue appeared in 1914.

Gamal Salem :

— Began his work in the Museum in its administrative section.

— Studied Egyptology then appointed as assistant curator concerned with the third section (Middle Kingdom), then its curator.

— His deep interest was reducing books for children [1].

— Represented the Museum in several external exhibitions.

Heinrich Schäfer :

With H.O. Lange they achieved the volumes of the Catalogue Général : Grab-und Denksteine des Mittleren Reichs Nos. 20001 - 20780, in four parts.

— The first two parts are consecrated for the funerary and votive stelae. All discovered by Mariette in Abydos.

— Nos. 20500-20753 & 20756-20780 in part II were copied by Schäfer. The others by Lange.

— In part three Schäfer was concerned with the title indices and Lange with those of the names.

— The choice of plates I-LIX in part IV were done by Lange and Schäfer, while the latter made the choice of the remaining plates (LX-CXIX), concerned with the drawings of certain details and looked after its perfection.

— Work in preparing all this material was carried in ten months of the years 1899-1900.

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1. Appeared in several sets :

— One for sites and temples, in ten volumes as follows :

١.— فى زيارة الأثار　٢.— الجيزة　٣.— منفيس　٤.— صقاره
٥.— الفيوم　٦.— أبيدوس　٧.— الأقصر　٨.— الكرنك
٩.— معابد طيبة الجنائزية　١٠.— طيبه

The other deals with tales and myths, in eleven volumes as follows :

١.— رع و البشرية　٢، ٣— قائد ثورة جزء ١، ٢　٤، ٥، ٦— مغامرات الأمير كاموزا :
فى عين شمس (٤)　فى مقابر منف (٥)　فى قفط (٦)　٧.— عصا تحتمس　٨.— كنوز الملك سيتى
٩.— وافدان من السماء　١٠.— انتقام حورس　١١.— شعب لا يغلب

A third in six volumes depicting Old Kingdom daily life and manners of the ancient Egyptians in the said period narrated by a child called Sabu

مغامرات سابو :　١ — فى المزارع والحقول　٢ — فى الأحراش　٣ — فى المنزل
٤ — فى السوق　٥ — فى زيارة الملك　٦ — فى المدرسة

Sir Grafton Elliot Smith :

— Australian anatomist and anthropologist.

— Appointed Professor of Anatomy in the Cairo School of Medicine 1900-1909.

— This appointment gave Maspero a good opportunity to charge him with examining the mummies, rendering him generously all needed facilities.

— Such examination provided a material for the famous memoir of the "Institut d'Égypte" published in 1906 as first fasc. in volume 5 and several articles in different periodicals, by him and other specialists who rendered him help.

— Crowned this examination the volume of the Catalogue Général Nos. 61051-61100 on "The Royal Mummies" published in 1912.

— Prof W.A. Schmidt, Mr. A. Lucas, Mr. W.M. Colles, Dr. Armand Ruffer and Professor A.R. Ferguson, throw light on some of the problems of mummification according to their special knowledge. Their researches, being drawn from Smith's Royal mummies, show its fundamental importance in widing this investigation.

Wilhelm Spieglberg :

— Contributed to the Catalogue Général with the famous catalogue on Demotic inscriptions and papyri including Nos. 30601-31270 and 50001-50165 in three parts :

1904, 1st part : Inscriptions Nos. 30601-31166.

1906-1908, 2nd part : Papyri Nos. 31167-31270 & 50001-50022.

1932,3rd part : Inscriptions and Papyri Nos. 50023-50165.

— In these catalogues he gave a study and comment beside the information records.

— He compiled all material for the first two parts in about four months (as he indicated : Abschriften, Pausen, Papierabdrucke, und Photographieen). Only Emil Brugsch helped in photographing.

— Through the twenty five years that elapsed after 1904 the demotic material increased and thus Spiegelberg began preparing the material for the third part ; finished in four months owing to the good-handling of the Museum before all as mentioned by Spiegelberg : Engelbach, Gunn, Lefébvre.

— Helped in the third part : C.C. Edgar, W. Schubart, in reading the Greek texts ; Ludwig Borchardt, Engelbach and Yousif Khafagy made Several drawings. Some of the photographs are by the Egyptian Museum photographer Ismail Shehab el-Din.

— This part was given to Reichsdruckerei-Berlin few days before Spiegelberg death in 1930.

— Looked after it until its appearance in 1932 W.F. Edgerton, Dr. med. H. von Recklinghausen, Dr. S. Schott and H. Schuler.

Josef Strzygowski :

— Contributed to the Catalogue Général by one of three Catalogues on Coptic objects (see Crum, Munier).

— This one is concerned with Coptic Art Nos. 7001-7394 and 8742-9200. The last group is a continuation of Crum's catalogue. All acquired through the years 1858-1901.

— This section of Coptic monuments began by Maspero in Boulaq Museum (see Gayet, Les monuments coptes du Musée de Boulaq. MMMIFAOC, III/3-Paris, 1889).

— Work began in this catalogue in November 1900 (in Egypt) till November 1903 (in Austria-Graz), and appeared in 1940.

— Helped in it: Becker, von Bissing, E. Brugsch, Crum, G. Daressy, Diez, Edgar, Keil, Lacau, Maspero, Schmidt, each in his specialty.

Emile Vernier (ciseleur-médailleur) :

— Came to Egypt on behalf of the French Institute for studying the Egyptian jewelery in accordance with the demand of J. de Morgan, Director of the Antiquities Service, after his discovery at Dahchour in 1895 .

— To him Maspero, then Director of the Antiquities Service for the second time, assigned the preparation of the volume of the "Catalogue Général" on "Bijoux et orfèvreries".

— In 1907 appeared the first fasc ; then the second in 1909. After the first world war, that troubled all progress, appeared the third fasc. in 1925, then the fourth in 1927 all forms the two volumes containing numbers 52001-53855 and 113 plates.

— In preparing such an interesting catalogue Vernier received great help from the Museum's curators and Egyptologists as expressed by him "Je considère ce catalogue comme une œuvre collective où j'ai tenu de mon mieux mon rôle d'artiste et d'artisan".

Vladimir Vikentiev :

— His interesting articles, in ASAE and BIE, on early monuments are of great interest and helpful.

— His lecture on the stela of Amenophis II (J.E. 86763), discovered by Dr. Aḥmad Badawy, (1) is of certain interest. (See BIE. 30, p. 251-307).

Arthur E.P. Weigall :

— In 1908 appeared his interesting study on "Weights and Balances" as volume of the "Catalogue Général' comprising Nos. 31271-31670.

— Shared in transferring objects to the Museum and offered great help to different works connected with the Museum (see ASAE. LXVI, p. 61) .

(1) See ASAE. XLII, p. 1-23 and plates, Vie et Travaux, 4, p. 91-113 and plates, also reviewed by E. Drioton and B. Grdseloff, ASAE, XLV, p. 57-64, 107 - 120. Cf. also E. Edel, ZDPV, 69/2, pp. 113, L. Keimer, BIE, XXX, 1947-48, p. 117-148 and Pritchard, ANET, p. 245-248.

Ulrich Wilcken :

— Ulrich Wilcken the German papyrologist contributed to the Catalogue Général through a manuscript prepared in 1898 - 1899 i.e. while this set (Nos. 9501 — 9711) of Greek Ostraca was in the Giza Museum.

— The catalogue remained manuscript till 1983. It is now available after being revised and augmented by adding references and some notes by Claudio Gallazzi of Milan University.

Thus ended a period with its people, by death or retirement. The Egyptian Museum is phasing now a different fate. I heartly hope that it keeps its first place among the Museums of the world, its valid sense in exposing objects, and its productive work for the welfare of Egypt.

Dia' Abou - Ghazi

The Museum's Guides and Catalogues.
by Dia' Abou-Ghazi

Mariette cared for furnishing the Museum with an official guide, although he considered the building of the ancient post office is only a temporary building for the various objects he discovered in various sites of Egypt. As this Boulaq Museum gained a universal fame, visitors from every where came to see these marvelous discoveries (1) in Egypt's Museum. Thus this guide appeared in six editions through thirteen years 1864-1876 under the title of:

Notice des principaux monuments exposés dans les galeries provisoires du Musée d'Antiquités égyptiennes de S.A. le Khedive.

A title that reveals always the hopes of Mariette in a future museum as he expressed: "La construction d'un Musée monumental qui s'élèvera à la pointe méridionale de l'ile de Gezireh à été décrétée par S.A. Le Khédive. Mais comme un édifice de cette importance n'est pas l'œvre d'un jour, en attendant qu'il soit achevé, nous avons dû utiliser d'anciens bâtiments qui ont été transformés en Musée avec des frais relativement considérables". (1)

He selected from the marvelous objects of Boulaq Museum more than 800 objects to be reproduced in his nice album that appeared in French under the title, Album du Musée de Boulaq comprenant quarante planches photographiées par MM. Délié et Béchard avec un texte explicatif rédigé par Auguste Mariette.- Le Caire, 1871.

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1) voir, Mariette, Notice .... 6e édition (1876), p. 3. In the first edition the destined place was Esbekyeh, Notice ... 1864, p. 6.

After Mariette Maspero issued new guide titled: Guide du visiteur au Musée de Boulaq, 1883, augmented by the new discoveries, first of all, the successful discovery of the royal mummies.

With the removal of the Museum from Boulaq to Guiza another guide appeared: Its first edition was by Grebaut & Daressy (G.). — Musée de Gizeh. Notice sommaire des monuments exposés. Année 1892. — Le Caire, 1892.

De Morgan as a director of the Museum replacing Grebaut issued another edition titled: Notice des principaux monuments exposés au Musée de Gizeh.- Le Caire, 1893.

Under this title three more editions appeared in 1894, 1895, 1897.

An Arabic, abridiged edition appeared to this guide :

الطبعة الوجيزة فى بيان أهم الآثار المعروضة بمتحف الجيزة . الطبعة الأولى ١٨٩٣ م. ترجمة أنيس اكليمندوس .

With building the Museum of Ḳasr el-Nil several series of the guide appeared.

First series 1902-1915 by Maspero. It took a bigger size as Maspero arranged it in categories introducing each with a considerable note. The French edition (Guide du visiteur au Musée du Caire), appeared in four editions: 1902, 1912, 1914, 1915. The English translation : Guide to the Cairo Museum by J.E. & A.A. Quibell (1) appeared in five editions: 1903, 1905; 1906, 1908, 1910. The Arabic translation in 1903 by Ahmed Kamal:

دليل دار التحف المصرية الفاخرة لمدينة القاهرة . — القاهرة ، ١٩٠٣ .

Also an abridged German edition appeared in 1912 mentioned below. (2)

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1) It seems that Miss Pirie contributed to this translatioan as mentioned by Maspero, cf. 1903 edition p. VI.

2) see p. 63.

The second series of this guide (1921-1926) was a brief one prepared by G. Daressy under the title: Notice sommaire des principaux monuments exposés au Musée Égyptien du Caire, 1922, 1925.

Translated into English under the title :

A brief description of the principal monuments exhibited in the Egyptian Museum Cairo, 1922, 1924, 1925. The Arabic edition translated by Antoun Zikri :

الدليل العصرى للمتحف المصرى . — القاهرة ، ١٩٢١ .

Antoun Zikri added to the Arabic editions a short introduction and index for the most important objects in the guide. The third edition (1926) appeared under the title:

الدليل العصرى للمتحف المصرى وضعـه جورج دارسى ترجمة أنطون زكرى ، الطبعة الثالثة منقحة مع أضافة بعض مواد هامة .

The third series of the guide began in 1927-1928 and still the one in use till now. As indicated in its preface it is arranged after the numerical order for the exhibition numbers underlined in red. Through the position index(I) any object in the guide can be easily located. Categories could be located through index (II). Several editions appeared for the three versions. Arabic version :

موجز فى وصف الآثار الهامة بالمتحف المصرى بالقاهرة ١٩٢٨ ، ١٩٣٤ ، ١٩٣٧ ، ١٩٣٨ ، ١٩٤٠ ، ١٩٥٠ ، ١٩٥٤ (بداية الطبعة المصورة) . ١٩٦١ ، ١٩٦٩ ، ١٩٨٣ ، ١٩٨٥ .

English version :

The Egyptian Museum, Cairo - A brief description of the principal monuments, 1930, 1932, 1934, 1935, 1937, 1938, 1946, 1951 then illustrated edition with coloured cover: 1956, 1961, 1963, 1964, 1966, 1968, 1976, 1980, 1982, 1984.

French version : Musée du Caire. Description sommaire des principaux monuments, 1927, 1930, 1932, 1933, 1934, 1935, 1937, 1938, 1950. Edit. illustrée 1956, 1963, 1964, 1968, 1978, 1982.

The number of the printed copies increased from year to year till it reached 5000 copies for the Arabic edition, 20000 (English edition), 10000 (French edition).

Through this long way from being in Boulaq till settled in Ḳaṣr-el-Nil several printing offices accomplished the printing. First of all the Government Press, Then the printing-office of the French Institute beginning with Maspero, except the Arabic edition, always printed by the Government Press.

In its last series two other Printing offices accomplished some of the editions: El-Shaâb Press printed the French edition of 1978 and the "Organisation Égyptienne Générale du Livre". With the latter I arranged matters that we can now print new editions for the three versions in the shortest time by the help of the "cliche" kept there. Additions could be added easily as well as photos, the matter I minded to do in last editions.

On 1 December 1926, 333 objects were exhibited in Tut.-'Ankh-Amun galeries for the first time and thus the Museum issued a separate guide for these objects in three versions titled:

دليل موجز للاثار المكتشفة فى مقبرة توت عنخ أمون والمعروضة الآن بالمتحف المصرى — القاهرة ١٩٢٦ .

— A short description of the objects from the tomb of Tutankamun now exhibited in the Cairo Museum published by the Museum Authorities. Cairo, 1926.

— Notice sommaire sur les objets provenant de la tombe de Toutankhamun actuellement exposés au Musée du Caire-Le Caire, 1926.

Exhibited from this treasure now 1703 objects, and its description was supplemented to the Museum guide beginning with 1930.

As companion to the guide since 1946 R. Engelbach, the director of the Museum arranged and edited a very helpful book titled: Introduction to Egyptian Archaeology with special reference to the Egyptian Museum, Cairo.

This edition expired and a reprint appeared in 1961 also expired.

A new edition is in press, augmented and edited by Dr. Dia' M. Abou-Ghazi.

These are the official guides. But several other guides appeared separately or incorporated in travellers guides. Of interest the one by Leibovitch [1], and those issued by Lehnert & Landrock [2] in Cairo. The one by Jean-Pierre Corteggiani is of great importance [3] especially to those searching after more details of history and excavations. A German edition appeared in 1979. [4]

Here I refer to a German edition of the guide that appeared in 1912: Gaston Maspero.-Führer durch das ägyptische Museum zu Kairo. Deutsche Bearbeitung von Günther Roeder. Kairo F. Diemer Finck & Baylaender succ. Königl. & Vizekönigl. Hofbychåndler. It was the first illustrated edition. It contained 68 plates + the two plans of the Museum. In its second reprint in 1926 (Roeder) it lacked these illustrations.

Hermann in 1935 issued another guide arranged chronically with the objects after its period; then the treasure of Tut-'Ankh-Amun followed by the daily life in ancient Egypt.

In the last years, according to the increased interest of the Japanese in ancient Egypt they issued (1963) a Japanese edition based, to a large extent, on the official guide.

Naturally the Museum is one of the main interests of the State Tourist Administration. A guide by it, introducing the

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1) Leibovitch (J.) .- Anci^ent Egypt. An easy introduction to its archaeology including a short account of the Egyptian Museum Cairo ....

A translation by Alan Rowe.- Cairo, 1938.

2) He issued varia of editions. A brief one nicely prepared and gives a general idea with selected photos as a fine souvenir. A full guide titled Orbis Terrae Aegiptiae-Museum A^egiptum by Edouard Lambelet , beginning with 1978. The single copy is in English, French and German. It is arranged according to position. A third item for masterpieces by Peter P. Riesterer. In consideration always, making such items available by reprints.

3) L'Égypte des Pharaons au Musée du Caire ; Photographies de Jean François Gout - Editions Aimery Somogy. - Paris, 1979. A new edition is in Press.

4) **Kunst des alten Ägypten im Museum Kairo.- Paris, 1979.**

Museum generally, appeared in 1949. Then in 1963 another edition appeared in four languages : Arabic (المتحف المصرى) ; English (The Egyptian Museum) ; French (Le Musée Égyptien) : German (Aegyptische Museum).

The Museum authorities was a keen one. It minded to facilitate to the visitors and students all matters. These appeared in the following notice:

"No permission is required to copy the monuments exhibited in the Museum, nor to take photographs with a hand-camera.

Visitors who may wish to study any monument more closely, are informed that a students room will be placed at their disposal if they apply to the director or to one of the keepers".

Facilities in every thing. They are to enter the Museum after paying five piasters daily in winter, two only on friday. In Summer one piaster only. They acquire the guide for a very cheap price that varied from P.T. 3½ till P.T. 15 in year 1952 (1) After that the price began to go up P.T. 25, P.T. 50, P.T. 75, one pound, one pound and half then two pounds in 1983-1984. Even two pounds is a very cheap price nowadays.

The entrance fees remained as it is till 1952. Then opinions of raising it began to appear. It began with P.T. 25 (i.e. quarter of a pound), till it reached now three pounds for non-Egyptian visitors.

Opening the mummies room in November 1959 (fees P.T. 25 then raised to one pound) was welcomed by many of the visitors and deplored when closed in 1981.

Met with great protest from all scholars the storing of the

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1) A more cheaper one was on sale in the time of the first great war. It was by E.S. Thomas : Short guide to the Cairo Museum of Antiquities, explanatory notes and map and 2 plans.- At head: Ministry of Finance compiled for the use of soldiers, Government Press. Several editions appeared in the period from 1915-1920. Price varied from P.T. 2 to P.T. 3½.

coffins exhibited in the western hall (first floor) (1) that represent the development of funeral beliefs from the most ancient times till Roman-Byzantine times, which was accomplished in the last quarter of year 1971. (2)

This obliged the Museum's Administrative Council to contradict himself and orders the re-exhibiting of these coffins.

The same was ordered also by the Organization's Administrtive Council, in about 1975.

Renewing the numbers that refer to the guide was another facility. This is largly noticed in the last years in the second section (Prehistoric & Old Kingdom) and the garden. Also making clearer the notices on objects by magnifying the writing.

Follows here an example:

جزء من لوح من الحجر الجيرى لنبيل فقد اسمه — مصدره غير معروف ، الدولة القديمة

Partie d'un stèle en calcaire d'un noble dont le nom a disparu. Provenance incertaine, ancien empire.

Part of a lime stone stela of a noble whose name has been lost. Provenance uncertain ; Old Kingdom.

Then comes the catalogues. The first was by Mariette (mentioned before p. 59).

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1) This storing was for the sake of exhibiting in this hall the masterpieces of the Museum, a project that met many objections from scholars.

2) The report which I presented in this occasion to the Museum's Administrative Council against this project is kept in the Library of Egyptian Museum under No. H, 430.

It is one of the best memorials to Boulaq Museum. Followed by the three volumes puplished by "the Antiquities Department" in 1890-1924 under the title; Le Musée Égyptien par G. Maspero and collaborators. These catalogues were arranged after a high scientific idea of Grebaut who resigned before the appearance of the first fasc. (1890). Through this series new objects of interest were studied in detail.

In 1908 Ludwig Borchardt arranged an interesting catalogue that appeared in two editions : German one titled :

Kunstwerke aus dem ägyptischen Museum zu Cairo.- Dresden. Cairo. Finck & Baylaender. The other was in English translated by George Reisner under the title : Works of Art from the Egyptian Museum at Cairo. Explanations by Ludwig Borchardt. Photos by Mr. Paul of Messers. J. Heyman & Co. succ. (P. Dittrich), Cairo. As mentioned by Borchardt, it was "intended to help the traveller who feels more than a passing interest in Egyptian art to review in memory the worthiest works of art seen in the Cairo Museum".

Serving the same idea, in a larger scale, the catalogues reduced after that:

1949 : Étienne Drioton & André Vigneau : Le Museé du Caire. Encyclopédie photographique de L'Art Photographies inédites d'André Vigneau. Préface et notices par Étienne Drioton. Édition Tel. It incorporated also an English version.

1963-1965 : Appeared two volumes of masterpieces by Peter P. Riesterer, in three languages titled : Das ägyptische Museum. Kairo; Egyptian Museum-Cairo; Musée Égyptien - Le Caire. The first volume for masterpieces excluding Tut - ankhamun treasure (1963), for which was devoted the second volume (1965). In its second edition (1975), both appeared in one volume and in four languages adding the Italian : Il Museo Egizio. collaborators are : prof. Britt A. Charleston, Kay Gillioz-Pettigrew for the English version; Dr. Pierre Champendal for the French translation Fiammetta Montognani, Ingrid Holzapfel for the Italian version. It is on behalf of Lehnert and Landrock.

1968 . Egyptian Museum, Cairo. Japanese edition. Preface by Mohammad Hassan Abd el-Rahman. Explanation of plates by Kikuo Atarashi, Takeo Kiuchi; and Naoshi. Photo by Mitsuo Nitta. Printed by Kodansha in the series Museums of the World.

1969 . Musei del Mondo : Cairo Museo Egizio by Arnoldo Mondadori Editore, Milano. Photographs Copyright by Kodansha Ltd, Tokyo. Prefazione : Mohammad Hassan Abdul Rahman.

(See year 1982).

1970 . Great Museums of the World. Egyptian Museum Cairo (1) Paul Hamlyn. Texts by Sergio Donadoni. Dessign by Fiorenzo Giorgi. Editorial Director : Carlo Ludovico Ragghianti. Assistant : Giuliana Nannicini. Translation and Editing : Editors of Art News. Introduction by Mohammad Hassan Abdul Rahman.

A Dutch edition appeared in the same year (Utrecht-Antwerpen Het spectrum N.V.).

1970 . The Great Museums of the World vol. 12 : Egyptian Museum, Cairo. Coptic Museum, Cairo, Museum of Islamic Art, Cairo. Adviser / Soichi Tominaga, Editor the Zauho Press / Shigeki Goto, Publisher / Shogakukan / Telsuo Ohga. Text by Dr. Gamal Mokhtar, Dr. Henry Riad, Dr. Shafik Farid, Dr. A.M. Hamdy, K. Atarashi, H. Suzuki, N. Tomobe, P. du Bourguet, T. Yakata, Dr. M. Mostafa. — Tokyo, Japan.

1975 . Gunter Grimm.—Kunst der Ptolemaer-und Römerzeit in Ägyptischen Museum Kairo. Unter Mitarbeit von Mohïy Ibrahim und Mohammed Mohsen. Aufnahmen von Dieter Johannes. Verlag Philipp von Zabern Mainz am Rhein.

1975 . See p. 66 above year 1963-1965.

(1) **Originally published in Italian by Arnoldo Mondadori Editore, Milan. See 1969 & 1982.**

1976 . Berühmte Museen. Ägyptisches Museum, Kairo. Ebeling Verlag Wiesbaden. Herausgeber der Serie : Carlo Ludovico Ragghianti. Assistant : Giuliana Nannicini. Texte von : Sergio Donadoni 1976 - Dransfeld Verlagsanstalt, Vaduz Deutsche Übersetzung : Frederica Pauli, Orselina Schweiz. Redaktion : Wolfgang Schuler, Liederbach bei Frankfurt am Main. Printed in Italy by A. Mondadori Editore, Verona. Kodansha Ltd, Tokyo, für die Illustrationen.

1982 . Musei del Mondo. Collana diretta da Carlo Ludovies Ragghianti. Il Museo Egizio del Cairo Edizione originale a cura di Giuliana Nannicini presentazione. Mohamed Moḥsen. Prefazione : Mohammad Hassan Abdul Rahman. schede critiche delle opere : Sergio Donadoni Caporedattore : Mariella de Battisti. Redazione : Paolo Lovato realizzazione grafica. Fiorenzo Giorgi : Edizione rivedutae aggiornata, 1982.

The idea of the Catalogue General began while the Museum was in Giza (1875), after the proposal of Ludwig Borchardt. (1) Through several discussions, main points were put and the whole matter was approved bv the Ministry of Public-Works who consecrated a budget for the work.

Work began on 1 Okt. 1897 by Bissing, Borchardt, Chassinat, Crum (left on 30-4-1898), Reisner. Quibell joined on 1 September 1898. Then Grenfell, Hunt, Milne, Wilcken, later Aḥmed Kamal who was equipped, with preparing the cards after the general register.

The result was a magnificent one as clear from what follows, and beginning with 1901 first items began to be in the hands of scholars. This energy lasted, continuously, for more than thirty years. Then a period of silence (1940-1948). Which was broken in 1949 and remained for several years (1949-1957) through the enthousiasm of É. Drioton and L. Christophe ; then the latter with the incitation of Abdel-Fataḥ Ḥelmy and Moḥarram Kamal.

(1) See p. 73 afterwards year 1937.

(2) Abd el-Fataḥ Ḥelmy was the Director General of the Antiquities Department (1957-1960). Moḥarram Kamal was the D.G. of the Museum. then of the of Egyptian Antiquities Department.

Through that, few manuscripts were revised, augmented in some cases, and printed beside the set of Tôd (see year 1950).

Then another period of silence with no budget for this set as used to be (1965-1975). With consecrating a budget, work began again by Dr. Dia' Abou-Ghazi, and by revising the manuscript of Moret on Offering Tables, issuing a new volume completing this category. This was followed by revising another manuscript by Moret also on Old Kingdom stone monuments-and completing it in a new volume, still in preparation. I arranged these volumes in the series of Borchardt Denkmäler.

Through my work in the second section of the Egyptian Museum, mainly concerned with the Old Kingdom, I prepared for several new categories to be issued by me and other specialists. Of these : Headrests, Knives, Servant statues, Gems, Tura Papyrus, Medical objects .... etc.

Great consideration was given to the manuscripts still standing from the first phase (in preparing this set see ASAE, 66, p. 226 and p. 73, 74 afterwards).

Follows here the progress of this set according to its appearance :

1901 — Bissing (W.Von).- Metallgefässe.
— Daressy (G.).- Ostraca
1902 — Bissing (W. Von).- Fayencegefässe.
— Crum (W.E.).- Coptic monuments.(1)
— Daressy (G.).- Fouilles de la Vallée des Rois.
1903 — Daressy (G.).- Textes et dessins magiques.
— Edgar (C.C.).- Greek moulds. (1)
— Edgar (C.C.).- Greek Sculpture. (1)
— Grenfell (B.P.) & Hunt (A.S.).- Greek Papyri. (1)
1904 — Bissing (W. Von).- Steingefässe.
— Carter (H.) & Newberry (P.E.).- The tomb of Thoutmosis IV.
— Edgar (C.C.).- Greek bronzes.(1)
— Lacau (P.).- Sarcophages antérieurs au Nouvel Empire, I

1) In 1972-1975 appeared photographic editions by Otto Zeller, Germany.

— Quibell (J.E.).- Archaic objects, I.
— Spiegelberg (W.).- Die demotischen Denkmäler-le partie Inschriften.
— Strzygowski (J.).- Koptische Kunst. (1)
1905 — Daressy (G.).- Statues de Divinités, I.
— Edgar (C.C.).- Graeco-Egyptian glass. (1)
— Edgar (C.C.).- Graeco-Egyptian Coffins, masks and Portraits. (1)
— Gaillard (C.) & Daressy (C.).- La Faune momifiée...
— Kamal (Aḥmed) - Stèles hiéroglyphiques d'époque ptolémaïque et romaine I & II.
— Milne (J.G.) - Greek inscriptions.
— Quibell (J.E.).- Archaic objects I & II.
1906 — Daressy (G.).- Statues de Divinités II.
— Edgar (C.C.).- Sculptor's studies and unfinished works.
— Lacau (P.).- Sarcophages antérieurs au Nouvel Empire II.
— Legrain (G.).- Statues et statuettes de rois et de particuliers, I.
— Spiegelberg (W.).- Die demotischen Denkmäler, 2e partie : Papyrus, I.
1907 — Bénédite (G.).- Miroirs.
— Bissing (W. Von). - Steingefässe : Introduction et Index.
— Newberry (P.E.).- Scarab-shaped seals.
— Reisner (G.A.).- Amulets, I.
— Vernier (E.).- Bijoux et orfévreries, I.
1908 — Maspero (G.).- Sarcophages des époques persane et ptolémaïque, T.1, ler fasc.
— Quibell (J.E.).- The tomb of Yuaa and Thuiu.
— Spiegelberg (W.).- Die demotischen Denkmäler, 2e partie Papyrus, T.II.
— Weigall (A.).- Weights and balances.

(1) A photographic edition appeared in 1973, 1974, subsequently.

1909 — Chassinat (E.).- La seconde trouvaille de Deir el-Bahari T.1, ler fasc.
— Daressy (G.).- Cercueils des cachettes royales.
— Kamal (Ahmed).- Tables d'offrandes, I-II.
— Lacau (P.).- Stèles du Nouvel Empire, I.
— Legrain (G.). - Statues et Statuettes . . II
— Vernier (E.).- Bijoux et orfévreries... 2e fasc.
1911 — Bénédite (G.).- Objets de toilette, lère partie
— Borchardt (L.).- Statuen und Statuetten von Königen und Privatleuten, I.
— Edgar (C.C.).- Greek vases. (1)
— Lefebvre)G.).- Papyrus Menandre. (2)
— Maspero (J.).- Papyrus grecs d'époque byzantine I. (3)
1912 — Smith (G.E.).- The Royal mummies.
1913 — Bissing (W. Von).- Tongefässe, le partie.
— Currely (C.T.).- Stone implements.
— Gauthier (H.).- Cercueils anthropoïdes des prêtres de Montou, 1-2 fasc.
— Maspero (J.).- Papyrus grecs d'époque byzantine, II. (3)
— Moret (A.).- Sarcophages de l'époque-bubastite â l'époque saïte, 1-2 fasc.
— Reisner (G.A.).- Models of ships and boats.
1914 — Legrain (G.).- Statues et statuettes de rois et de particuliers, Vol. III.
— Maspero (G.).- Sarcophages des époques persane et ptolémaïque I-2e fasc.
— Roeder (G.).- Naos.

1) In 1975 appeared a photographic reprint by Otto Zeller, Osnabrück, Germany.

2) In 1978 appeared a photogarphic edition prepared under the supervision of H. Riad and Abd el Kader Selim with a preface by L. Koenen. Institute of Classical Studies. University of London.

3) In 1973 appeared a photographic reproduction by Otto Zeller. Osnabrück Germany.

1916 — Maspero (J.).- Papyrus grecs d'époque byzantine, T. III. [1]
— Munier (H.).- Manuscrits coptes.

1922 — Lange (O.) & Schäfer. - Grab-und Denksteine des mittleren Reichs, 3e partie (Indices).

1925 — Borchardt (L.).- Statuen und Statuetten .... II.
— Edgar (C.C.).- Zenon papyri, I, II. [2]
— Gauthier (H.).- Indices of statues et statuettes de rois et de particuliers par G. Legrain.
— Vernier (E.).- Bijoux et orfévreries, 3e fasc.

1927 — Golénischeff (W.).- Papyrus hiératiques, I.
— Vernier (E.).- Bijoux .... 4e fasc.

1928 — Edgar (C.C.).- Zenon Papyri, III. [2]

1930 — Borchardt (L.).- Statuen und statuetten .... III.
— Černy (J.).- Ostraca hieratiques, ler fasc.
— Newberry (P.E.).- Funerary statuettes and model sarcophagi, ler fasc.

1931 — Černy (J.).- Ostraca hiératiques, 2e fasc.
— Edgar (C.C.).- Zenon Papyri, IV. [2]

1932 — Kuentz (Ch.).- Obélisques.
— Spiegelberg (W.).- Die demotischen Denkmäler, 3e partie : Inschriften und Papyri (Supplément).

1933 — Černy (J.).- Ostraca hiératiques, 3e fasc.

1934 — Borchardt (L.).- Statuen und Statuetten .... IV.

1935 — Černy (J.).- Ostraca hiératique 4e fasc.

1936 — Borchardt (L.).- Statuen ..., V.

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1) See previous page, note 3.

2) Reprinted by Georg Olms Verlag, Hildesheim.

1937 — Borchardt (L.).- Denkmäler des alten Reichs (ausser den Statuen), I.
— Borchardt (L.).- Die Entstehung des Genralkatalogs und seine Entwickluing in den Jahren 1897-1899.
— Newberry (P.E.).- Funerary statuettes ... 2e fasc.

1939 — Maspero (G.) & Gauthier (H.).- Sarcophages des époques persane et ptolémaïque, T.II, avec la collaboration de Abbas Bayoumi.

1949 — Hickmann (H.).- Instruments de musique. [1]

1950 — Bisson de la Roque (F.).- Le trésor de Tôd.

1957 — Lacau (P.).- Stèles du Nouvel Empire 3e fasc. [2]
— Newberry (P.E.).- Funerary statuettes ... 3e fasc. Indices et planches.

1958 — Reisner (G.A.).- Amulets, II. (Through the instigation of Abd el-Fattaḥ Ḥilmy, Director General, of the Antiquities Service, Moḥarram Kamal, the Director General of the Egyptian Museum Dr. ʿAbd el- Ḳader Selim was charged with the revision of this manuscript, edited by Mr. Moḥammed Ḥassan ʿAbd el-Raḥman, and L. Christophe).

1964 — Borchardt (L.).- Denkmäler des AR., II. (Manuscript terminated in 1899, revised by the German and Swiss Institutes).

1967 — Reisner (B.A.).- Canopics, revised, annotated and completed by M.Ḥ. ʿAbd el-Raḥman.

1978 — Moret (A.).- Monuments de l'Ancien Empire, III—1, Tables d'Offrande et autels. (As Manuscript it carried the title "Ancien Empire-Supplément". This new title was given by Dr. Dia' Abou-Ghazi who revised & furnished it with bibliography).

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1) Including the manuscript of Bénédite, See p. 29 & 41.

2) Edited by L. Christophe who changed the title into: Stèles de la XVIIIe dynastie.

1980 — Abou-Ghazi (Dia').- Old Kingdom monuments III, 2e fasc. Offering tables and altars. (Was given to the Government printing office with fasc. I in 1976 but delayed owing to some technical problems, solved by charging the Survey Department Printing Office with the work).

*1985 — Wilcken (V.).- Griechische Ostraka.

*1986 — A new manuscript was given to the French Institute Press by Dr. Ursula Kaplony - Heckel, titled : "Die demotischen Texte der Militärkolonie Gebllein auf Holztäfelechen und Ostraka" (about 200 pages and 26 plates). (1)

Future — More items are now under preparation (2) and let us hope for a several fruitful years.

This is the Egyptian Museum through his eighty years : An admirable, industrious place relating an eternal history of those who erected this prosperous civilization and of those who worked for its revelation. Only one word appears of great disturbance to this nice historical building. It is the word "development" in its double meaning urban and artistic. It fears all who admires the Egyptian Museum as it is, i.e. a part of ancient Egypt with its rich heritage, standing in the heart of Cairo narrating to humanity a prosperous past and keeping always all respect to all those who shared and still sharing means for its resurrection.

Dia' Abou-Ghazi.

* Decisive arrangment for these items was taken while I was still directing the Egyptian Museums. This notice was added to the proofs of this article.

1) This is after the letter of 7-2-1986 which I received from Dr. U. Kaplony-Heckel.

2) See p. 69.

The Egyptian Museum and the Surroundings in Pictures.

Dia' Abou - Ghazi

In the last 15 years the Egyptian Museum building suffered from exterior aggression. First for the sake of making place for sale desks, then for the project of Oktober bridge. Through the first project the Museum gave up the eastern arcade and parts from Gallery 48 and 49 in the ground floor as well as part of the entrance. Through the bridge project the Museum lost a greater part of its garden from the Eastern, Western and Northern sides. 6 Main surroundings buildings were demolished:

1) The Antiquities Service two buildings. (Pl. XVI).
2) The Centre of Preservation new building. (Pl. XVII).
3) The Accountability building (partly). (Pls. XV-XVII).
4) The Museum's guard buildings. (Pls. XVIII-XIX).
5) The Mosque building. (Pl. XX).
6) The Centre of Documentation building. In the neighbourhood facing the northern side.

Then appeared a third dangerous project the metro-subway, dangerous to the Museum and fatal to an adjacent museum, The Geological Museum. It is one of Egypt's important Museums opened for visitors on December 1st, 1904, and "founded with the object of preserving permanent records of the Geological product of Egypt in relation to their, 1. Economic and Practical Use, 2. the nature of the Minerals and Rocks.., 3. The past Life-Record of Egypt". (1)

Follows a select of photos registering phases of building the Egyptian Museum (Pls. I-VII), and demolition aspects mentioned above.

Dia' Abou--Ghazi.

1) Hume (W.F.).— Catalogue of the Geological Museum, Cairo, 1905, p. 3

Cont. (see p. 17-18)

1903 — 1904 The most major works during this period were:

— Supplementing the exposed objects with the needed information.

— Offering the anthropoligical objects to the School of Medecine, keeping only those of interest to mummification.

— Preparing a new hall for Natural History from Lortet excavations on behalf of "la Faculté de Médecine. Université de Lyon" ; project of 1899. (1)

— Work in this hall began in Dec. 1903 on the arrival of Mon. Gaillard, aide-naturaliste in Lyon Museum, with the cases, aided by Daressy, curator of the Egyptian Museum. To such objects were added after Maspero's opinion, animals mummies and the set of plants prepared by Schweinfurth since 1882.

— Achieving Mariette memorial :

- The exedia round Mariette sarcophagus terminated in November 1903.

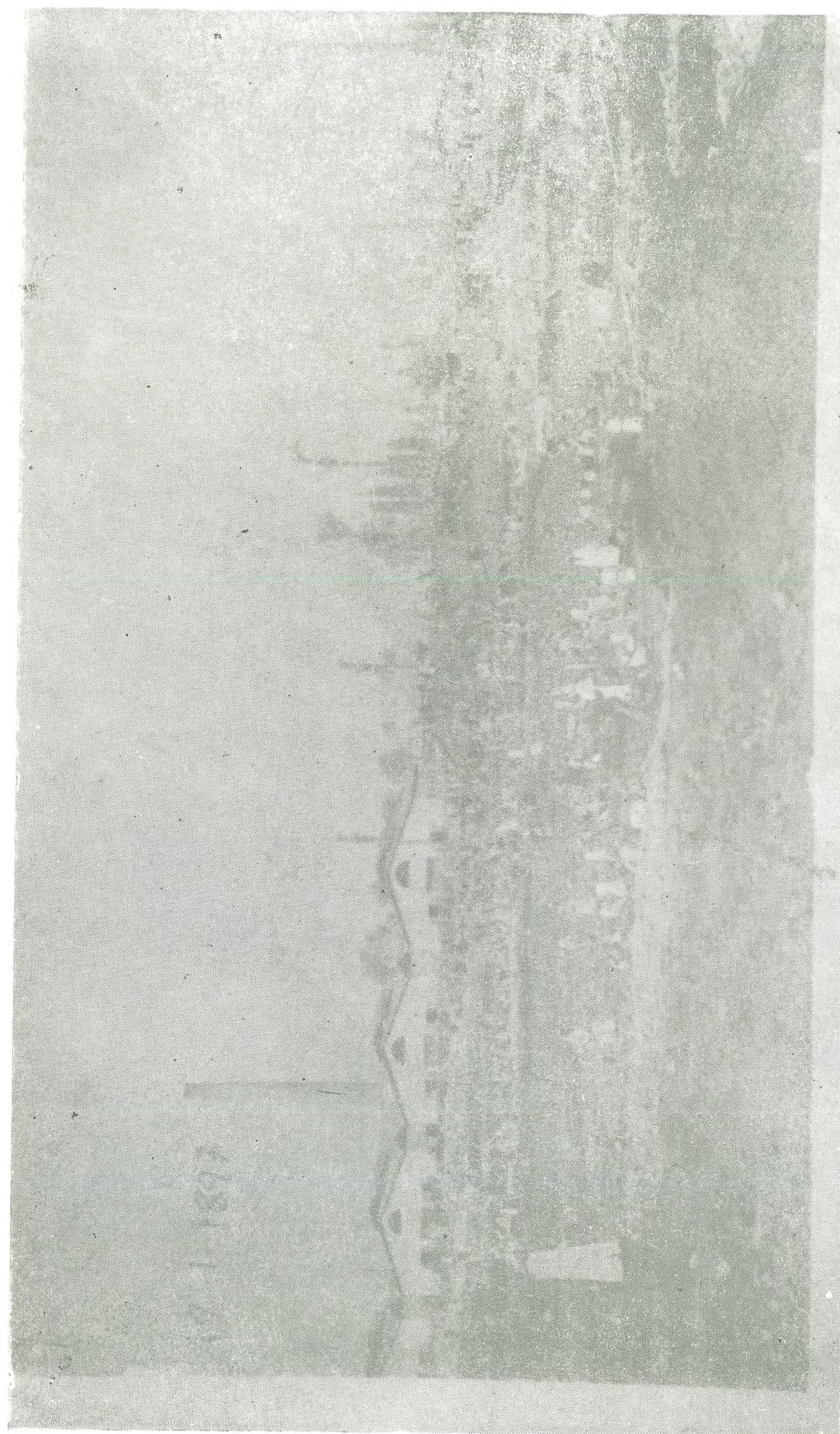
- Shipping Mariette bronze statue from Paris through the last two weeks of December 1903.

- This statue is made by the French Sculptor Denys Puech, reached on 14 February 1904, put on its base by Barsanti on 18-2-1904.

- 17 March 1904 the official unveiling of Mariette's memorial. In the morning the Tanzim put on the street limiting the eastern side of the Museum a plate with Mariette's name.

1905 — 1908 Improvements in light ; going on treating rain dangers, painting, adding new cases and improving those done by Mariette in 1862, for London International Exhibition, by the European carpenter Altbolo. Important additions were :

1) According to this project the doubles were to be offered to this University and from their part they prepared the discovered skeletons and mumies for exhibition. See Maspero, Rapports, p. 110.



—With enthusiasm the workers began to prepare the site for a special building for the Egyptian Museum (19-1-1897).



— Preparing the site (19-1-1897—6-2-1897) for erecting a special building for the Egyptian Museum. Costs till transferring the objects amounted to 218953 Egyptian pounds. It measured 12000 M^2 .But the site with the other buildings was of 30625 M^2. Seen behind Ḳasr el Nil palace that gave to the site its name, demolished in 1957.

PL. II



PL. III

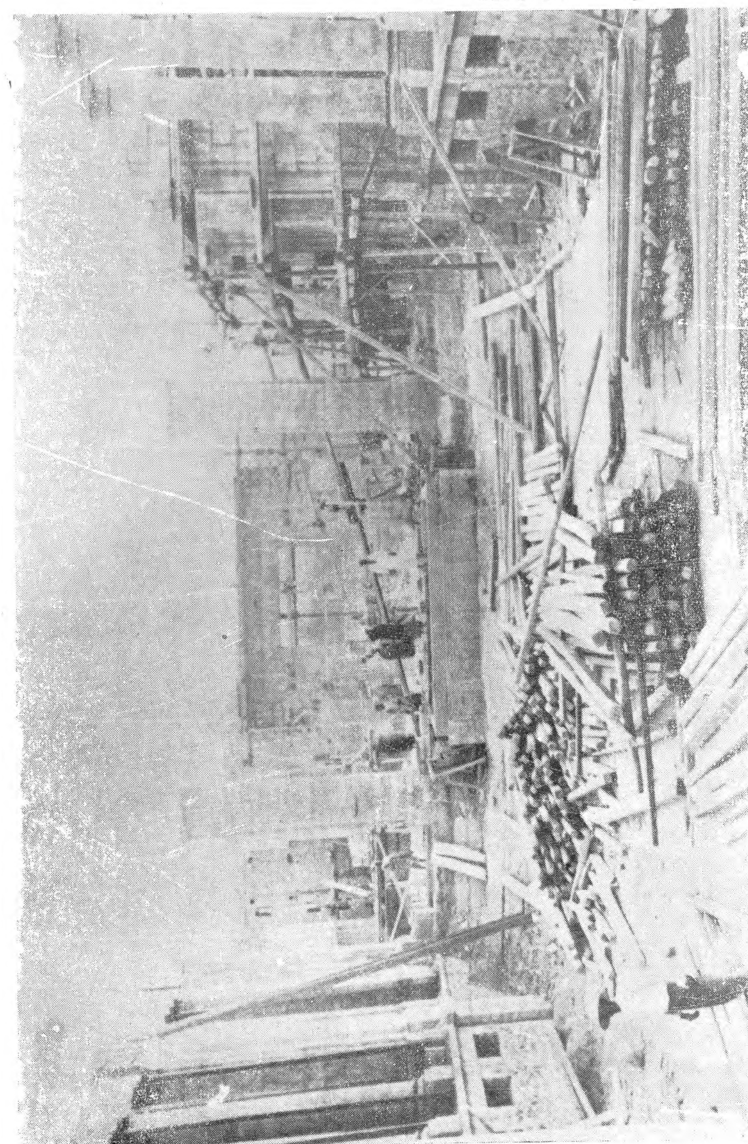
- View from the public ceremony held on 1-4-1897 in the occasion of laying the Museum's foundation.



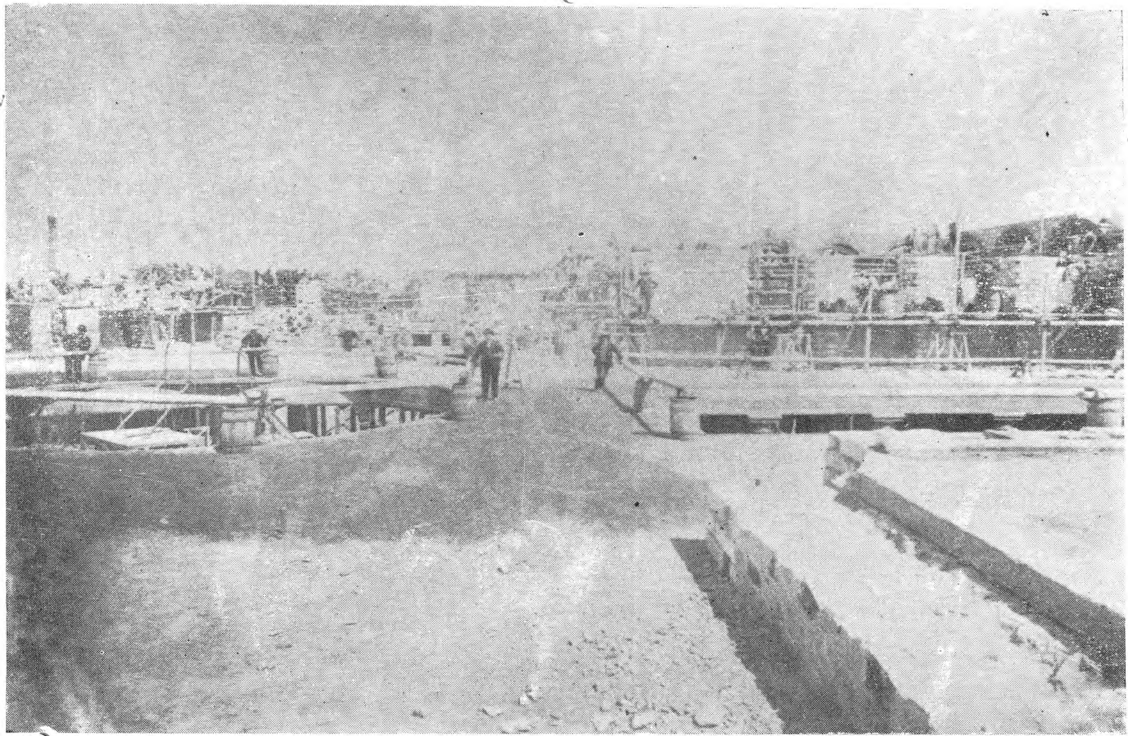
— Another view from the public ceremony held on 1-4-1897 in the occasion of laying the Museum's foundation.

Pl. IV

Select Views showing building - aspects of the Egyptian Museum. V-VII

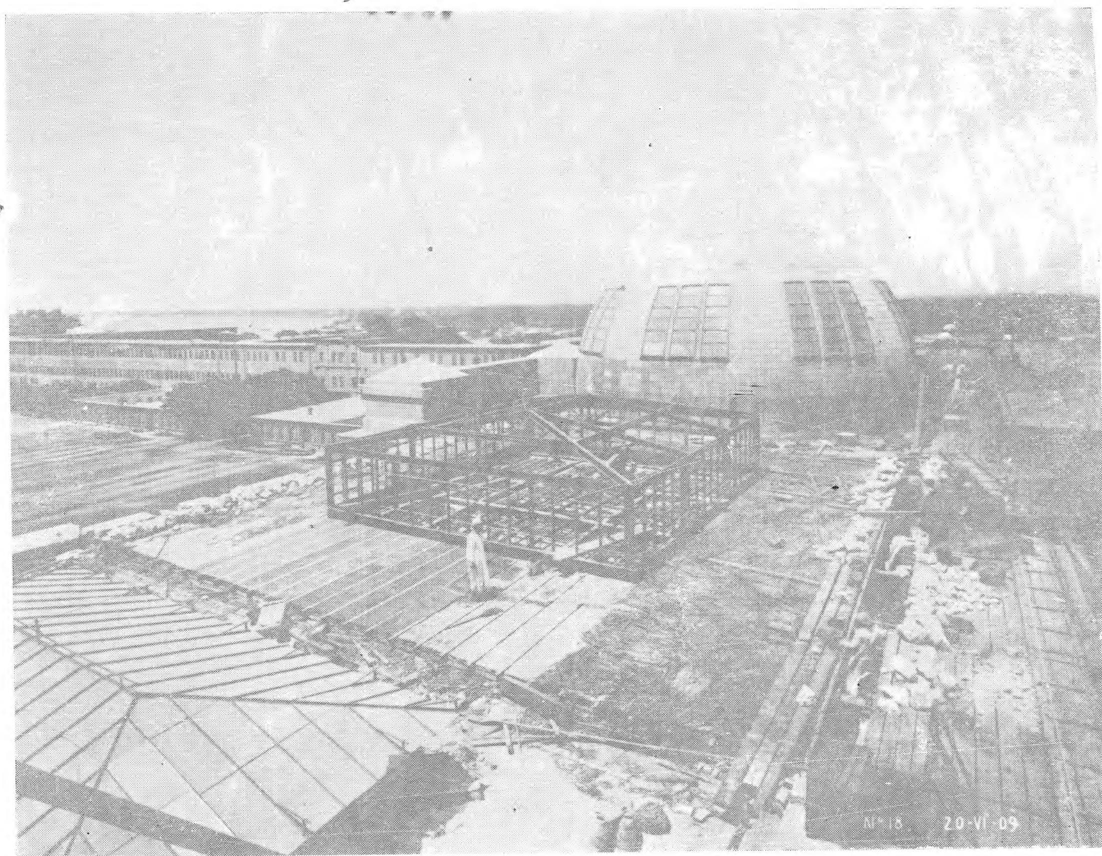


— A view showing building in the Ground floor.



— The first floor central Gallery under building.

PL. VI



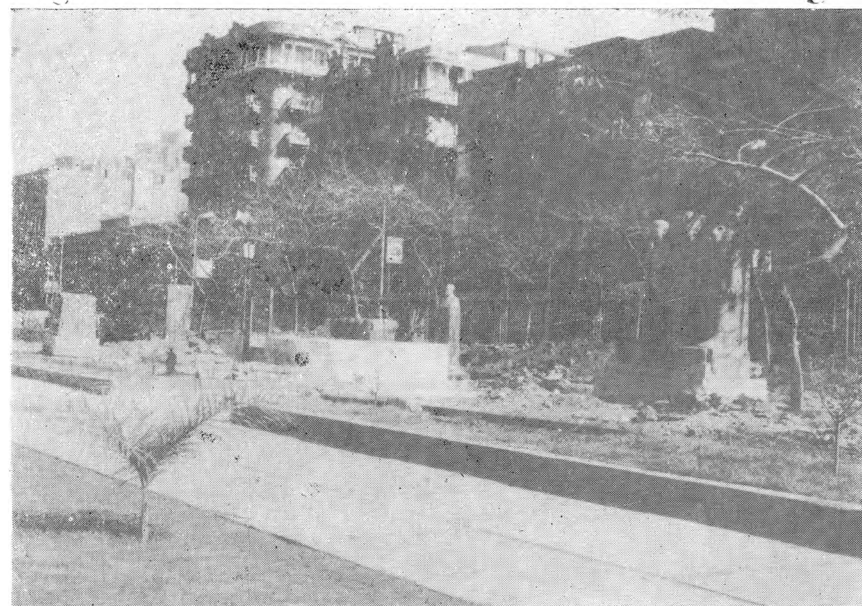
— The top. Seen to the left Ḳasr el-Nil palace ,now demolished.

Pl. VII

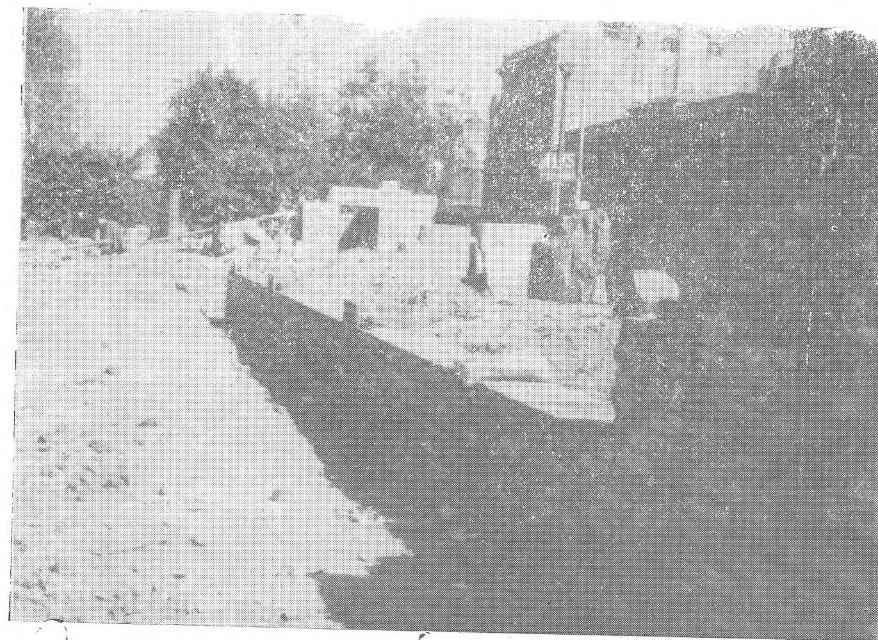


—A part of the nice stout enclosure chosen for the Museum. A photo taken on 20-3-1980. Seen is Dr. Shehata Adam Moḥammad, the president of Antiquities (1978-1981), Dr. Dia' Abou-Ghazi, General Director of Museums' Service and Mrs. Sania ʿAbd El-ʿAal First Curator of the Egyptian Museum. Noticed behind, the entrance with its beautiful decoration.

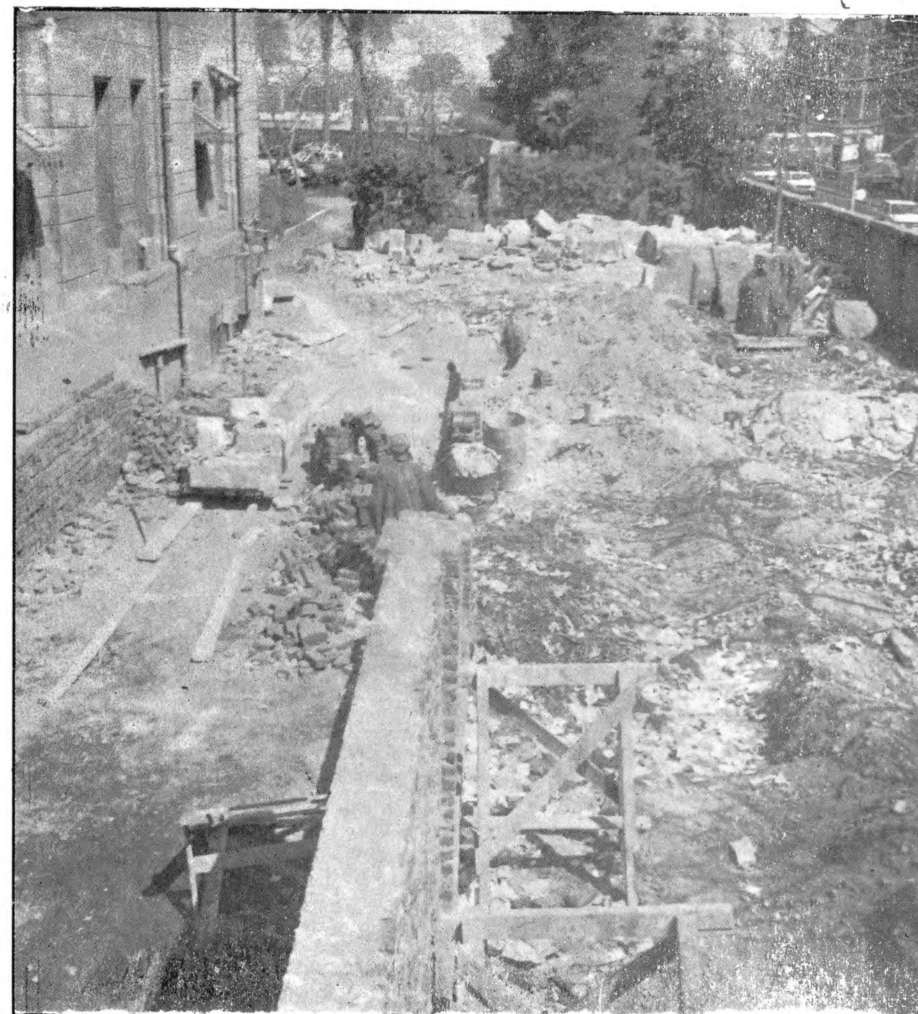
The bridge disaster. Pls, IX-XX



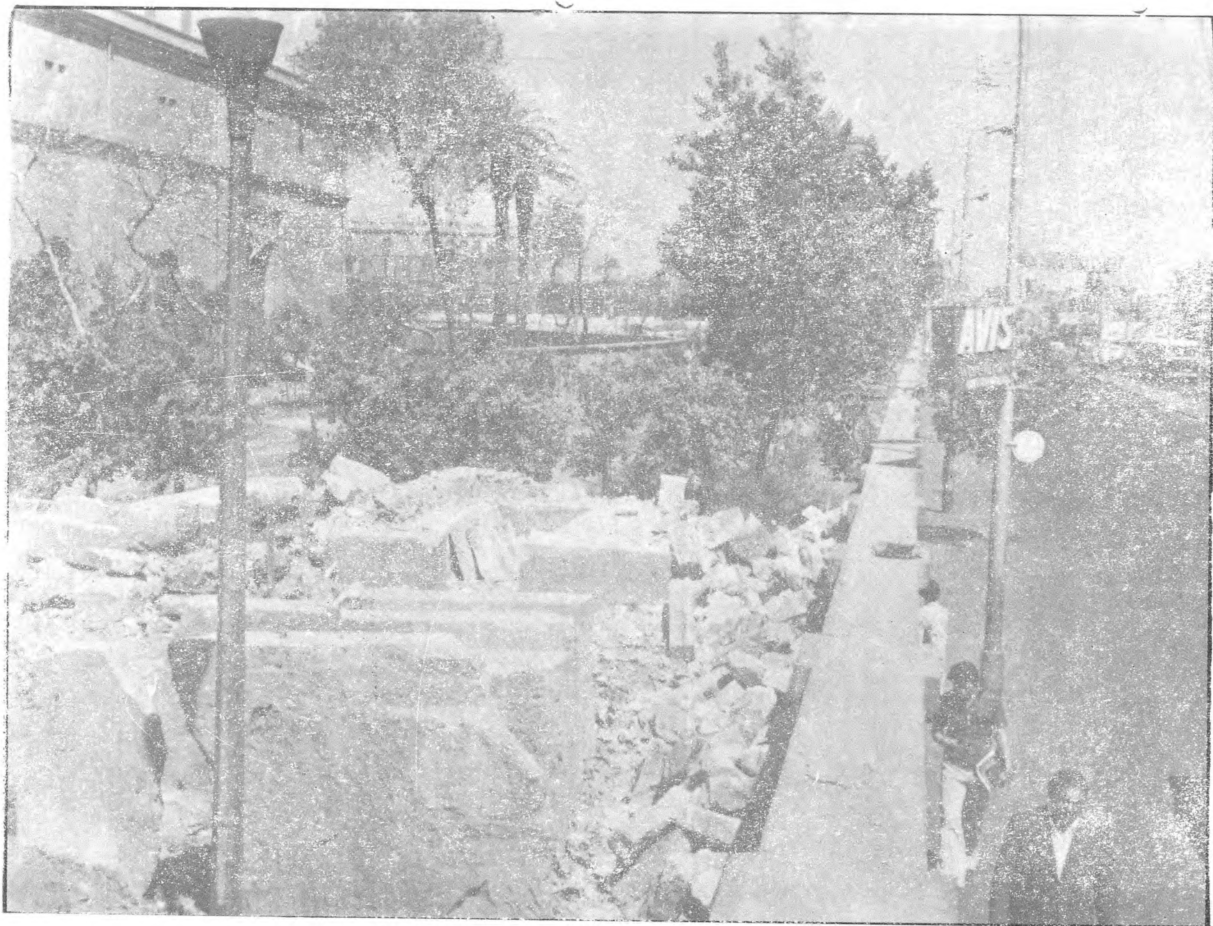
— The eastern side of the Museum, seen the basis of the new fence, the Museum lost all behind it, till the old iron fence. The monuments are now placed in further places in the garden.



— View of the two fences. Further to the north is seen the burial chamber of prince Sheshonq in its old place, as well as of Ramsesse III Mnevis transferred from Matarieh by Aḥmed Kamal in July 1902.

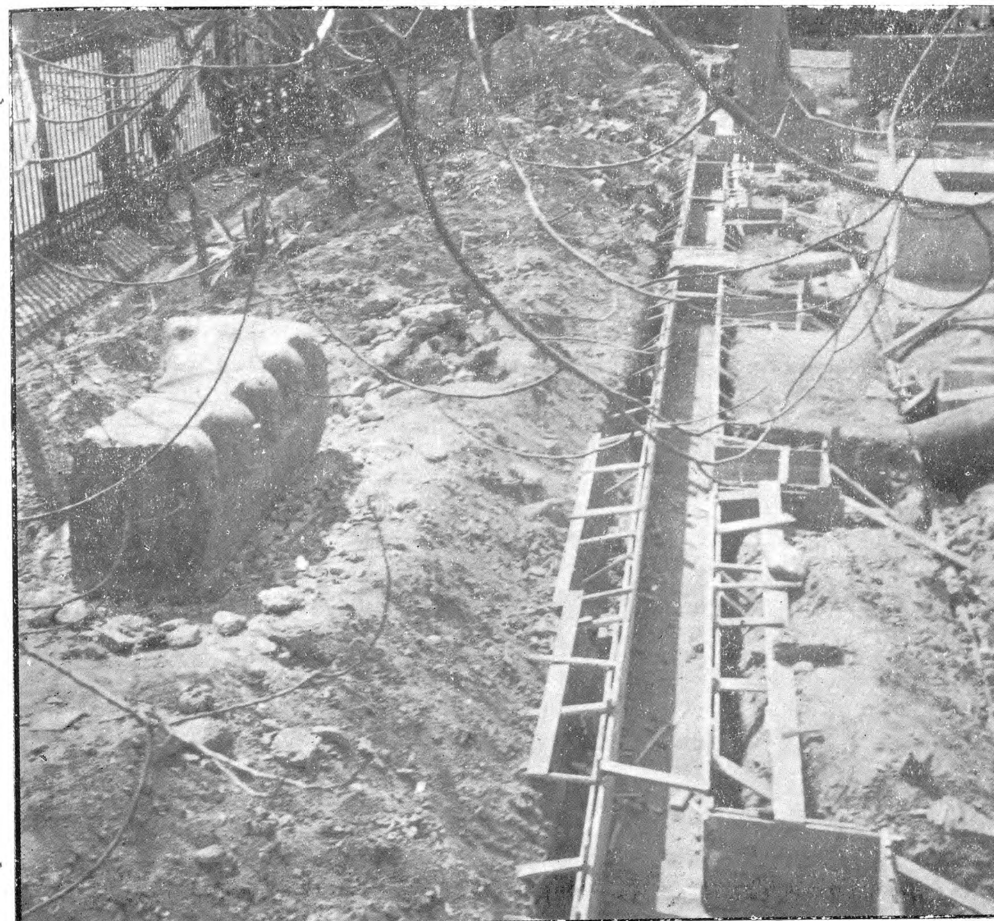


— An eastern part of the Museum with a portion of the new fence. All behind was taken off, and all these trees are cut.



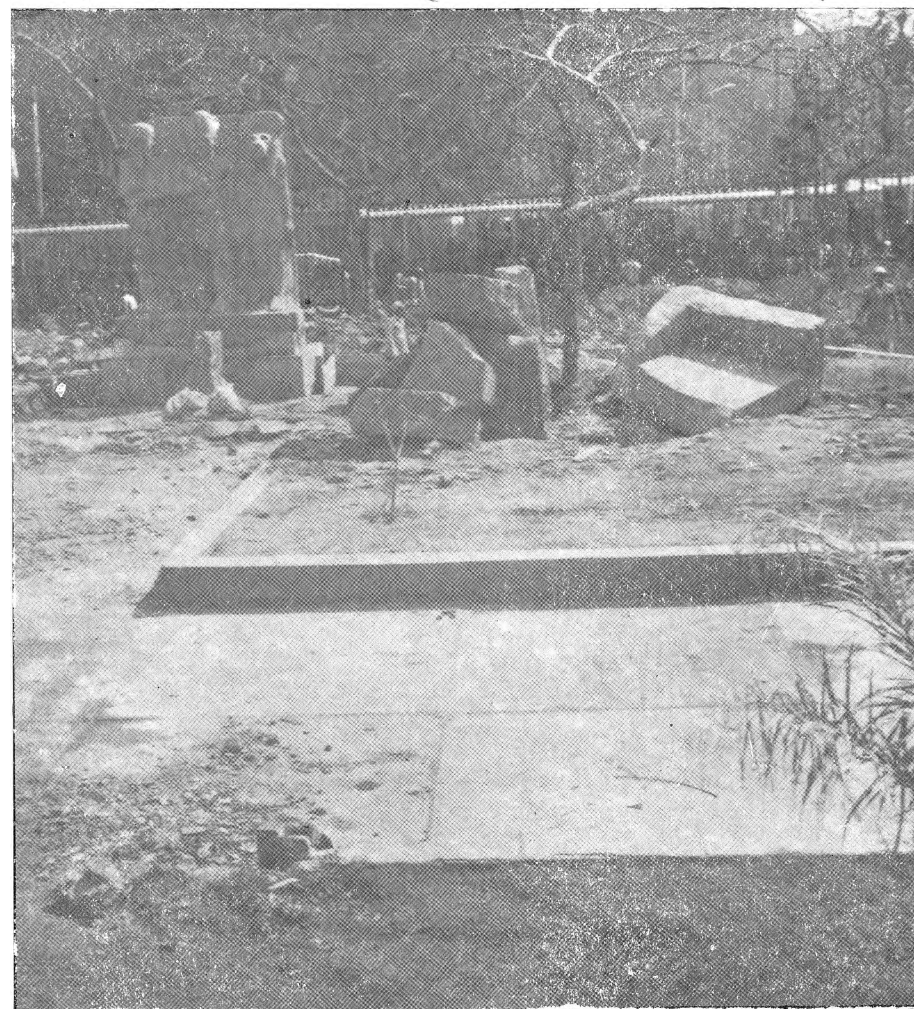
Pl. XII

— The other edge of the Museum's eastern side Seen the basis of the burial-chambers of prince Sheshonq (Memphis) and Heliopolis-Mnevis and the dismantled monuments. The same fate awaits these numerous trees. The new limits are demonstrated by the part of the fence seen at the photo's end.

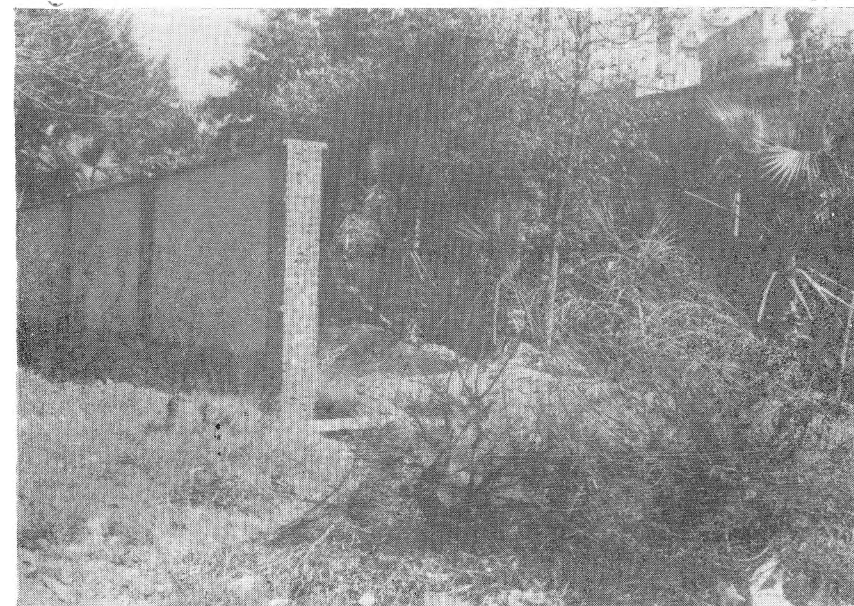


—Before removing this quartzite block (G. 6217) with its five marvellous captives head to the western part of the garden. Obviosly seen here the great part taken from the East of the Museum.

Pl. XIV



— All behind this masterpiece triad of Ramsesse II middling Goddess Sekhmet and God Ptaḥ., was taken-off the Museum along the eastern side.



— Another view of the two fences. All these nice trees, between these two fences, with the Persia among, are cut.



— The northern end of the Museum in the devastated land. Seen to its west the means for hanging the crade, erected after building the Museum by which were transferred the objects into the Museum through the western door. This was unfortunately raised in 1982-1983 according to the orders of the architect Jozef. Further to its west is seen the edge of the accountabiliy building that lost its half.



— The remains of the Antiquities Service where used to inhabit its Director General till 1952, then used as the main building of the Antiquities Department. Another was to its south, originally main building till 1953, also demolished for the same reason.

Pl. XVII



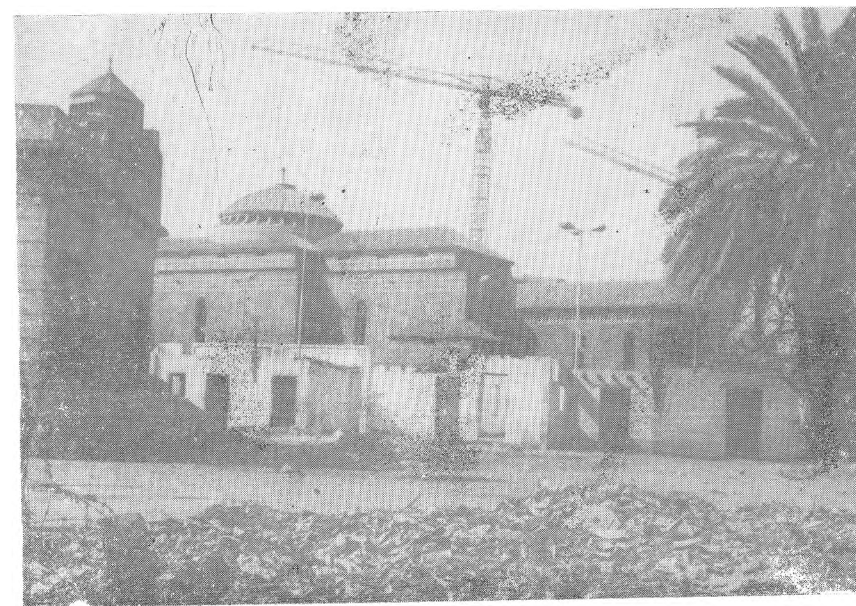
— Behind the Museum. The new fence pointing the out side part of the accountability building, waiting its destruction. In the vacant site beside, was the Centre of Preservation demolished in February 1978. It was a new building, just finished, of four floors.

Pl. XVIII

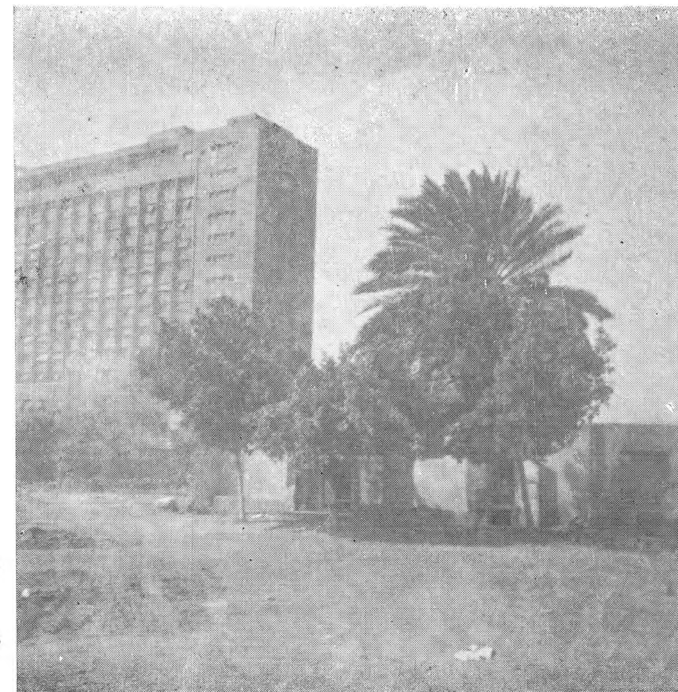


— The Museum's guard buildings out the new fence awaiting its destruction. View from the northern-western side of the Museum Seen fallen the old trees.

Pl. XIX



— Detail of the previous view showing the subsidiary buildings of the Museum's gard. The church seen further also met the same destruction.



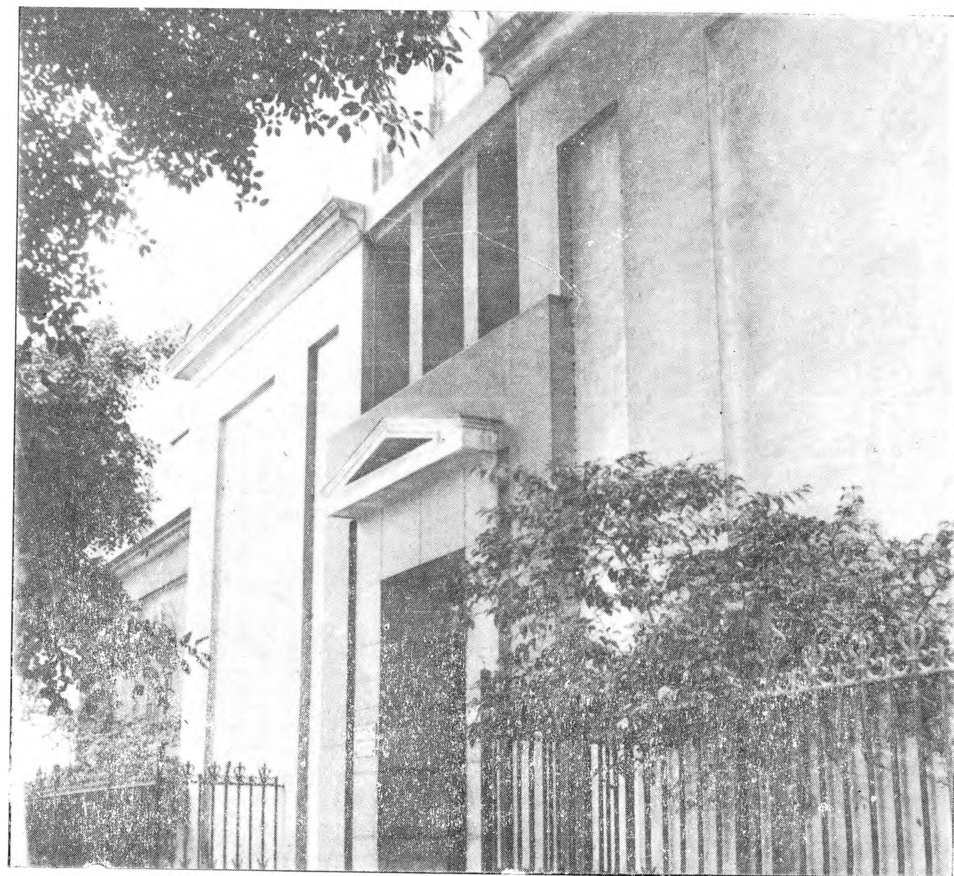
— The mosque. Photo taken in March 1978. Also demolished for the sake of the bridge.

The Geological Museum Disaster, Pls. XXI-XXXII



— The Geological Museum; a project that goes back to 1896. Building finished in 1901 ; demolished in 1982-1983 for the sake of the Metro-Subway project.

Pl. XXII



— Another view of the Geological Museum.

Pl. XXIII



— The side of the Museum revealing its elegance.

Pl. XXIV



— The Geological Museum under destruction. Follows more views showing the progress of the sad deed.

Pl. XXV



— Still showing gracefulness in spite of ruining deeds.



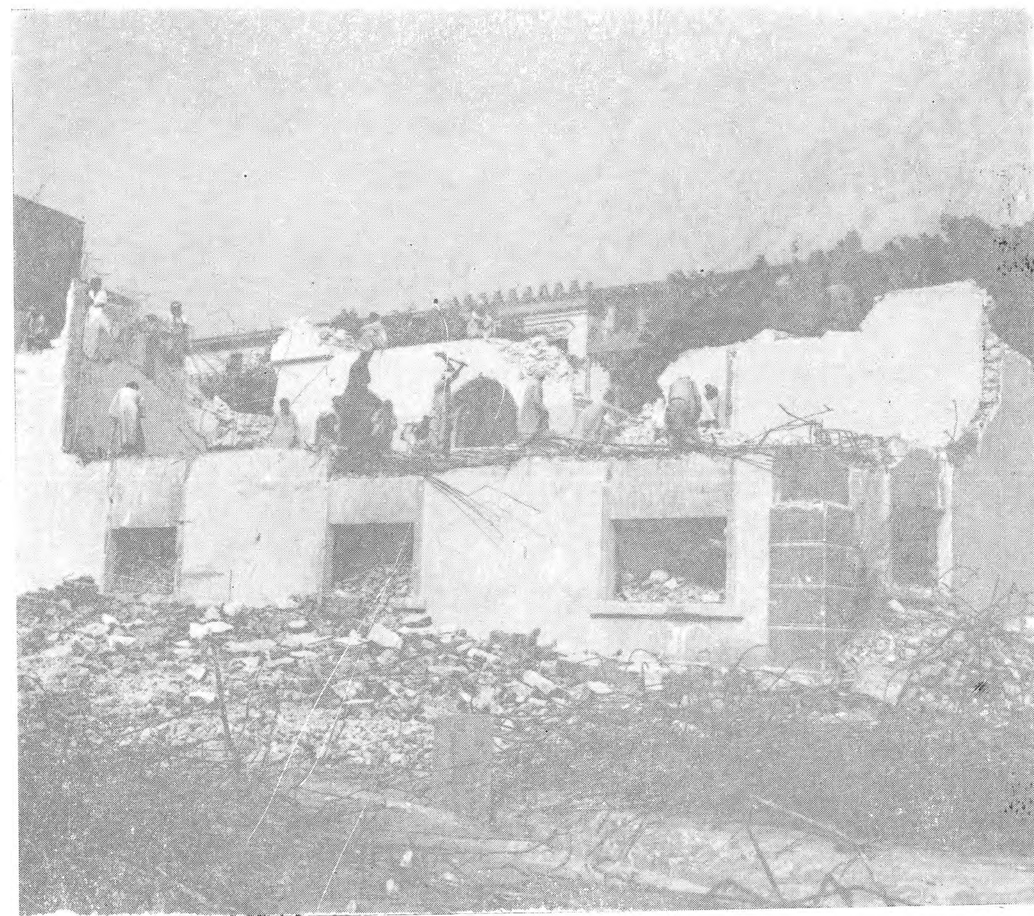
— Stout building with nice decoration in its way to disappear.



— Remains waiting its sad fate. Seen the name of 'Institut d'Egypte' seeming to fall.

Pl. XXVII

Pl. XXVIII



— Hard work in a robust building, nearing the end leaving a remaining disaster.

Pl. XXIX

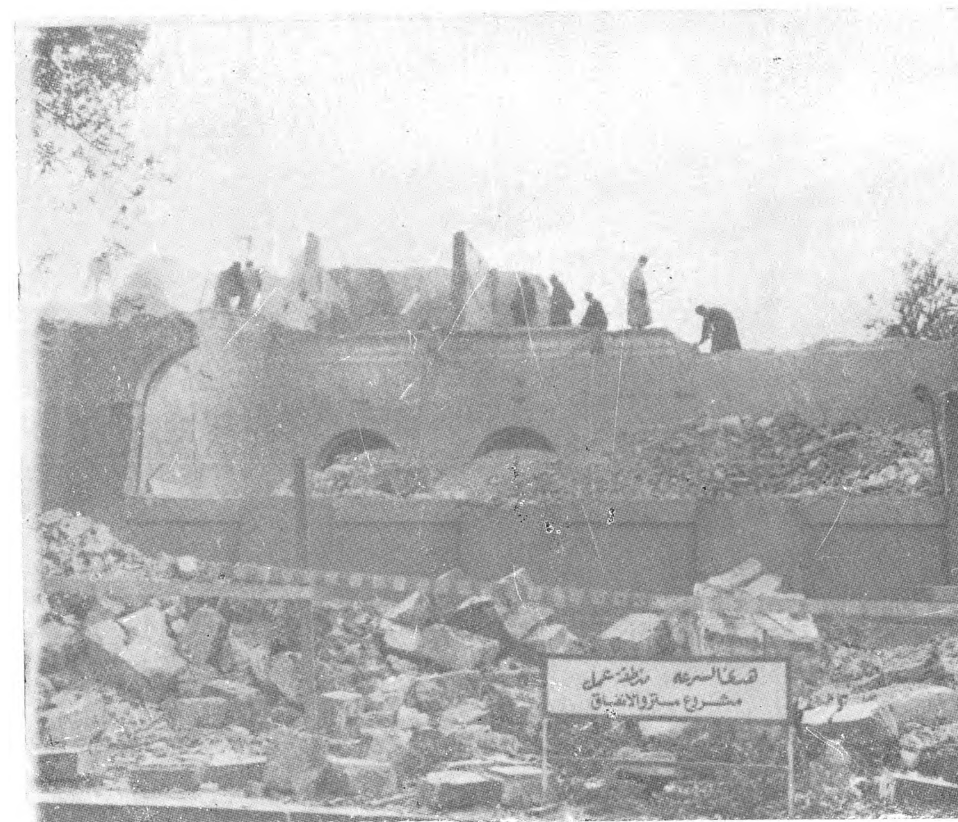


— Feelings of sorrow for what is running.



— The unwished progress.

Pl. XXX

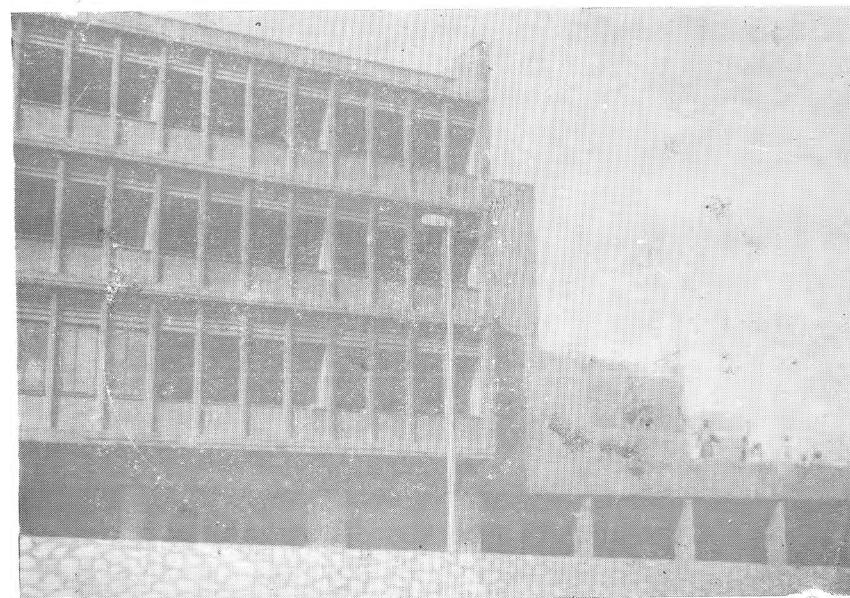


— Turning the Geological Museum into scattered stones. The Arabic notice, does not deplore the building that was a museum, it is for the cars : Be slow - work site - Underground project.



—To be without such a Museum is a regretful state. Most regretting to possess the Museum, then lose and store it leaving its objects to deterioration.

Pl. XXXII A



— The building of the Documentation Centre under destruction. A new building founded in 1956, demolished in February-March 1967.

The Variety of the Egyptian Museum Contents
Dia' Abou-Ghazi

The Egyptian Museum contains a marvellous set [1] that represent vividly the various aspects of the Egyptian civilization.

This set reveals also history in its different shapes : that of mankind, its activities, its way of thinking and dealing with matters, how subsequent generations revealed this past... etc.

It is a numerous set of rings that most glitters by adding other ones, the contrary taking one of.

Follows select of objects with the aim of giving a broad idea about the Museum and its importance as a token in its 80 anniversary.

Dia' Abou-Ghazi

Cont. (see p. 17-18, 76)

— In 1906 Zagazig treasure and Deir el-Baḥari cow. In 1907 Amenḥotep II statue protected by Meret-Seger discovered in the Sébakh at Karnak by Ellias Effendi Guirguis. Ouserkaf elegant reliefs; admirable reliefs from Sahoure temple at Abousir.

In 1908 Menkaure' statues of alabaster and schist discovered by Reisner in Menkaure' temple at Giza.

— The delivery of the statues of six eminent Egyptologist. First six in 1906 ; Henri Brugsch,F. Chabas, Emmanuel de Rougé, Edouard Hincks, I. Rosellini, L. Vassalli. Two others in 1907 : Birch and Leemans. Two others in 1908 : Goodwin and Piehl.

— Still inside improvements in the building.

— Most distinguished work : the setting up of the colossal statue of Amenḥotep III and queen Tyi, which the Museum received in fragments in 1906, 1907, 1908, in the atrium as still seen, as well as the two Abousir columns in its nowadys place. (G. 32).

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1) For the provinance see the Egyptian Museum in ten years, p. 7 - 12 (in Arabic p. 7-14).

1910 — 1914

— Going on with the internal improvements, that caused closing of the Museum, for nearly a year (through 1912-1913).

— The ordinary work of receiving new objects continued and also of preparing the cards.

1914 — 1915

— Through 1914 the Museum was deprived from the service of his eminent personalities :

- G. Maspero left on 6-7-1914, who directed it while being in Boulaq (1881-1886) then from 1888-1914. His service ends on 7-10-1914 according to his retirement.
- Aḥmed Kamal, who served for 42 years outliving the Museum heroic age since being in Boulaq, decided to retire.
- Emile Brugsch also retired after formidable service of 43 years (1871-1914).
- E. Barsanti, who was after all artistic works, R. Oropesa (its painter) were obliged to leave for war service in Italy, H. Triaire (charged with the sale desk) left also for war service in France.

— 8-10-1914 Pierre Lacau followed Maspero after the latter choice. This was approved on 8-10-1914 and decreed by the decree of 20-11-1914 with backward effect to 8-10-1914.

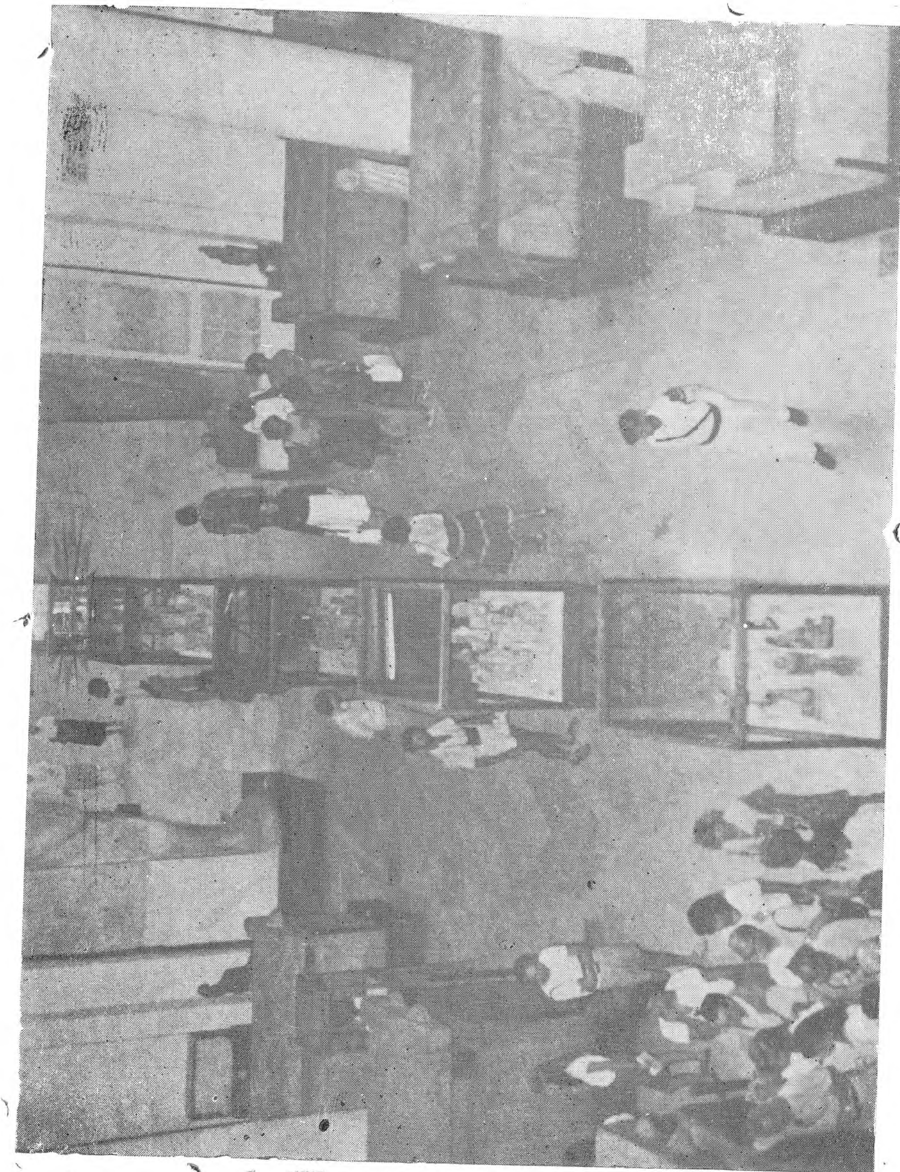
1915 — 1916

Maspero was trying to detrmine all improvement works in the Museum, but he left leaving this to Lacau who finished with, in more than a year, thus all emendments found its end, the aterium with its glass ceiling, rearrangment of the adjacent rooms, making needed paintings, adding cases, supplanting the cement floor of "la Galerie d'Honneur" by white alabaster tiles with central coloured rose-window, emending its four courners for embeding four colossuses, improving illumination, exposing the still magazined objects and the new ones and re-opening the closed rooms that reached in certain times to ⅓ of the Museum . . . . etc.

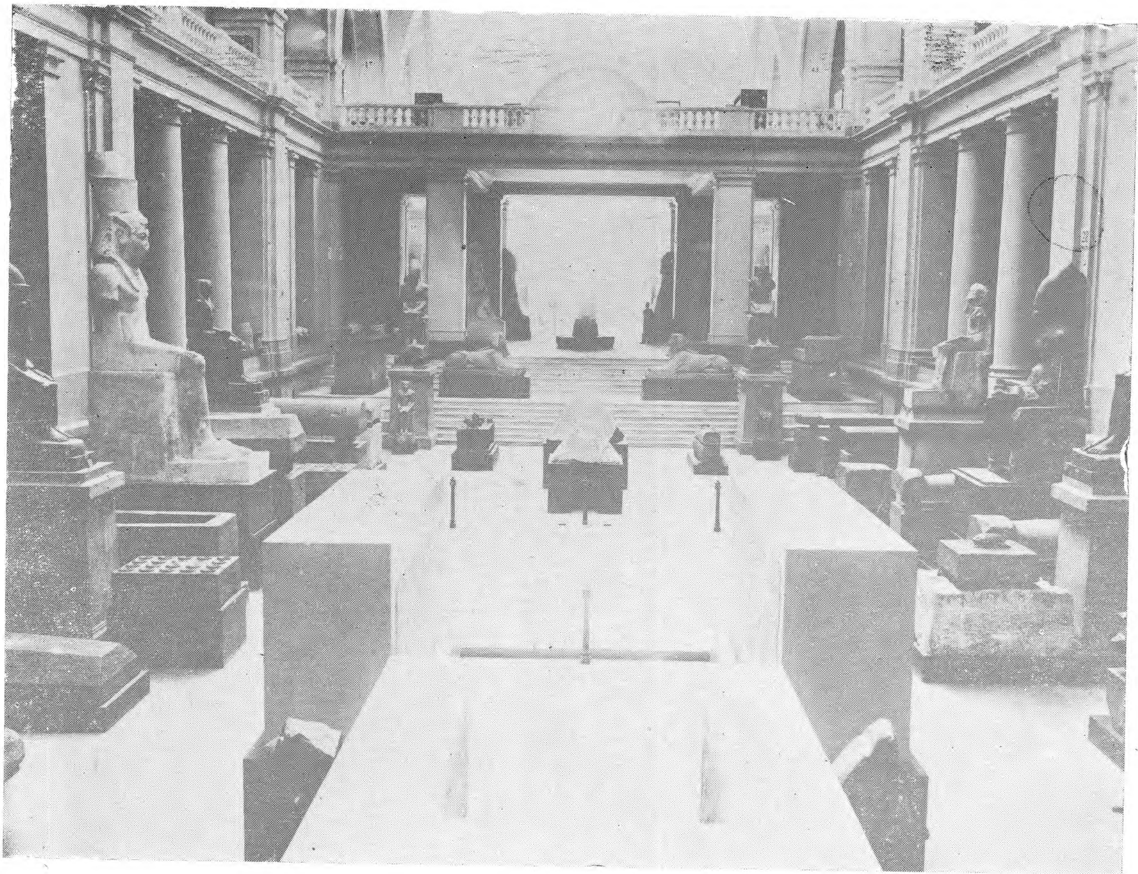
In a word the Museum became in its nice shape and ready for any service, ending by this the phase of its erection and connected emendation.

Compiled by
Dr. Dia' Abou - Ghazi.

General view of the Museum's leading Galleries, Pl. I-VII. — Pl. I

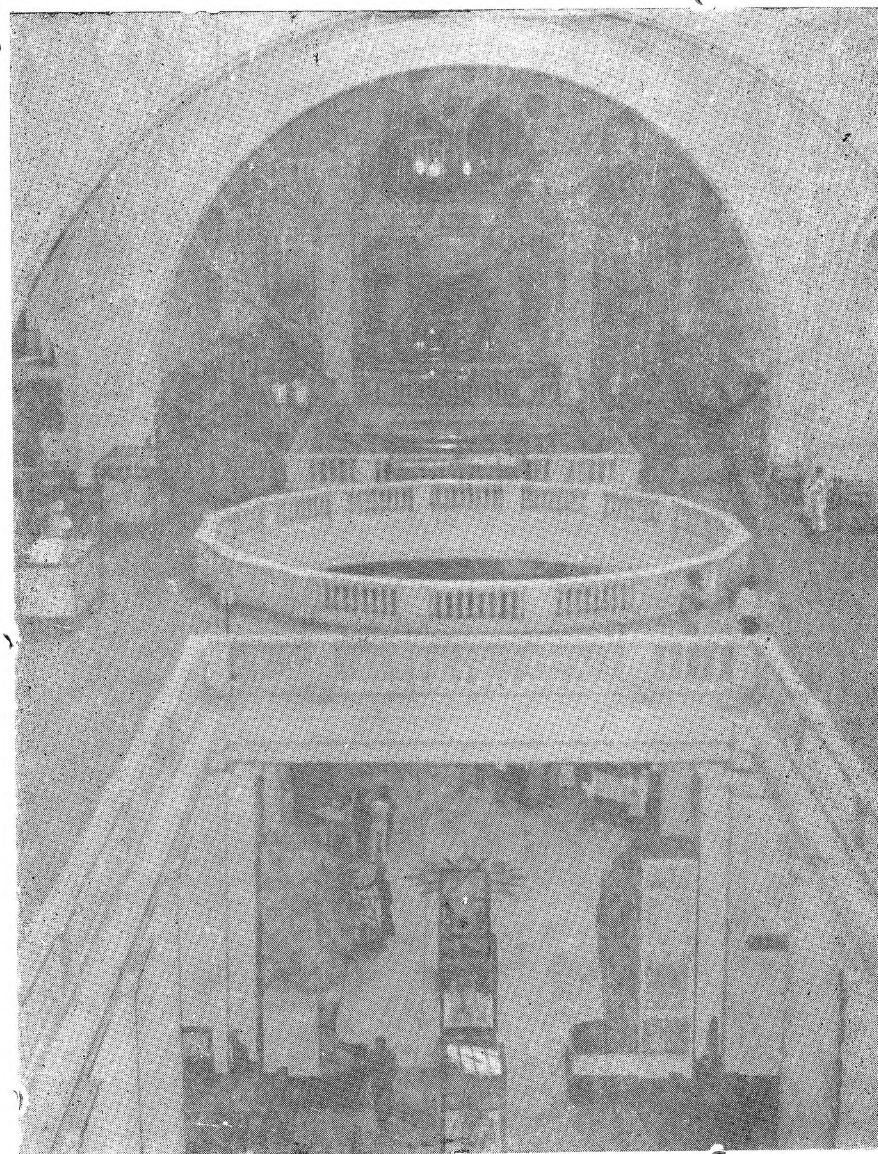


The entrance exhibiting results of different excavations : L. Borchardt, S. Hassan, Junker, Mariette, Quibell, de Morgan, Reisner, Steindorff.

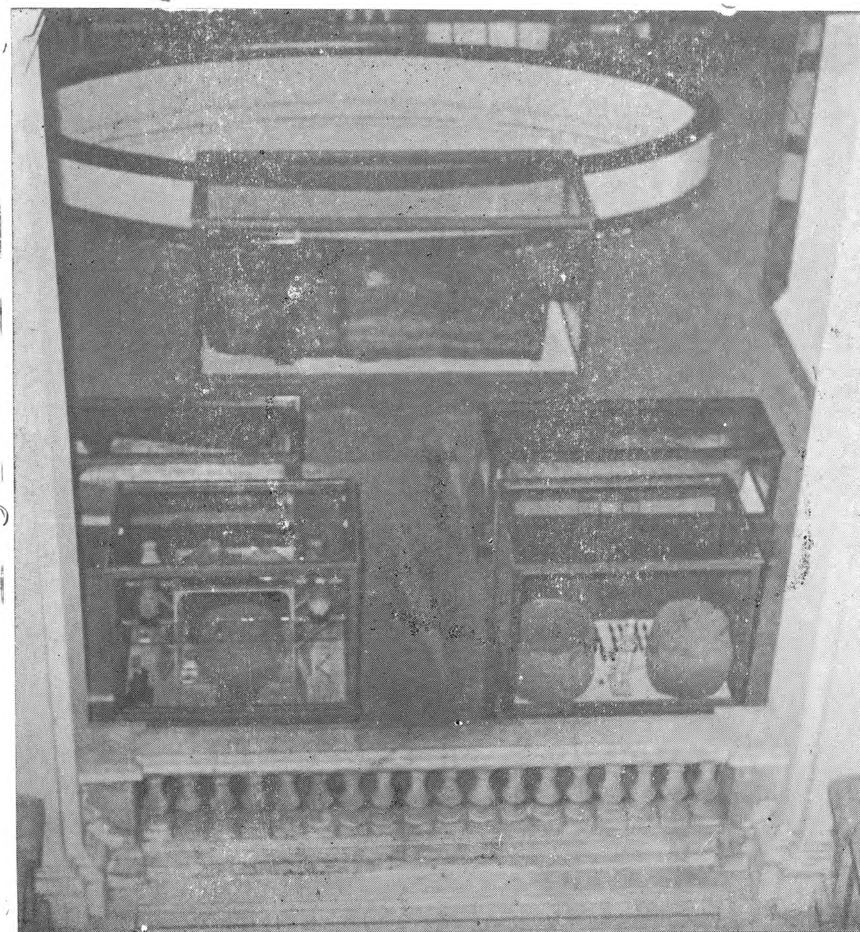


— The southern part of the atrium. It contains objects from various periods. Plate V after p. 75 represents it under building.

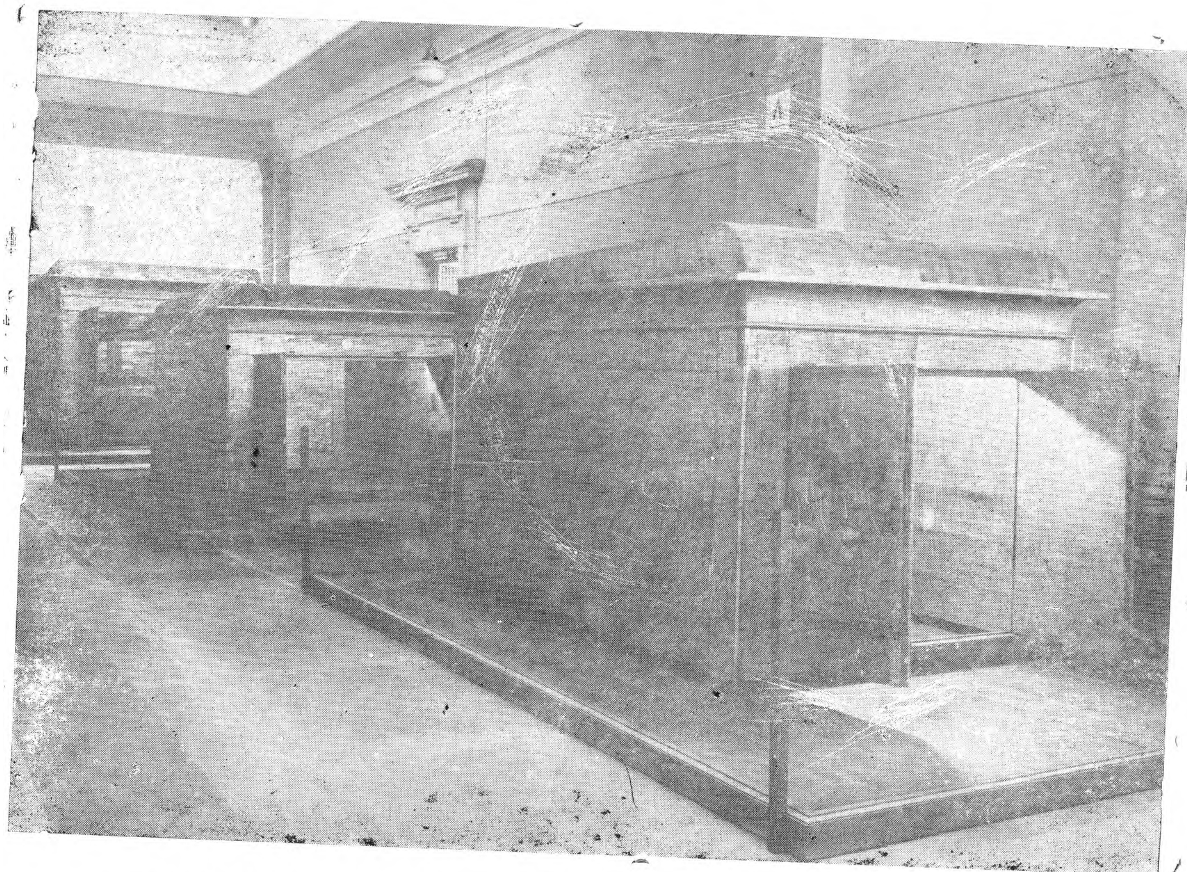
Pl. II



— The central gallery of the first floor. It exhibits various kinds of small objects that date from the Old Kingdom up to the beginnings of the Islamic period, different objects of daily life use and funeral beliefs. It leads also to all parts of the Museum. Seen to the north, the eastern part of the second floor, to the south, the Museum's entrance with Senusert's I and III statues leading to the western ground-floor gallery.

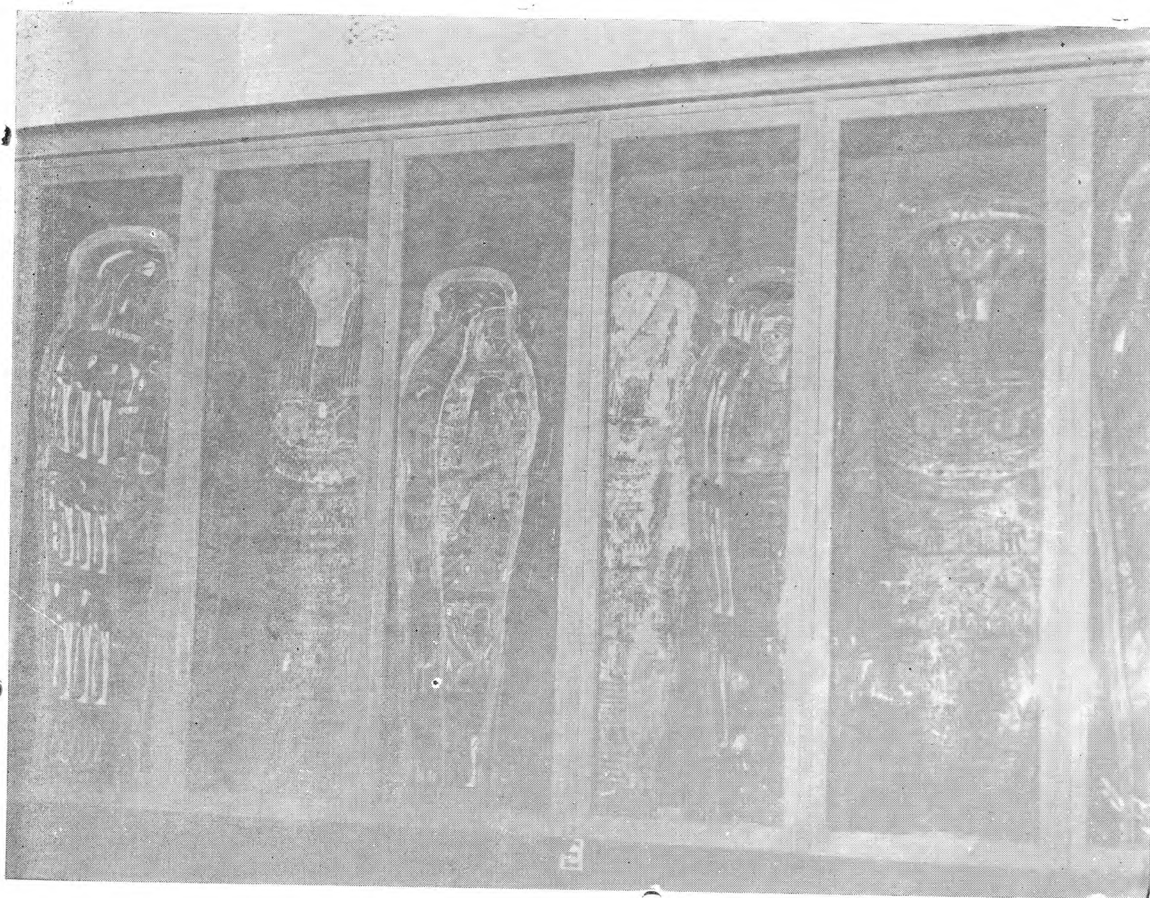


— The Western part of the first floor Central Gallery. It leads to the Mummies room and the surroundings sarcophagi.



— 1st Floor, Northern Gallery with the funerary chapels of Tut-ʿAnkh-Amun.

Pl V



— Gallery from the second floor (closed), showing a part of the priests sarcophagi discovered in Deir el-Baḥari hiding-place.

PL. VI



— Another set of priests sarcophagi from the second floor, showing the importance of this closed floor, ought to be visited by all.

Pl. VII



– Royal statues form a great set in the Museum. The first discovered was that of Ḫᶜ. f - Reᶜ in 1860 by Mariette (Giza - IVth Dynasty).



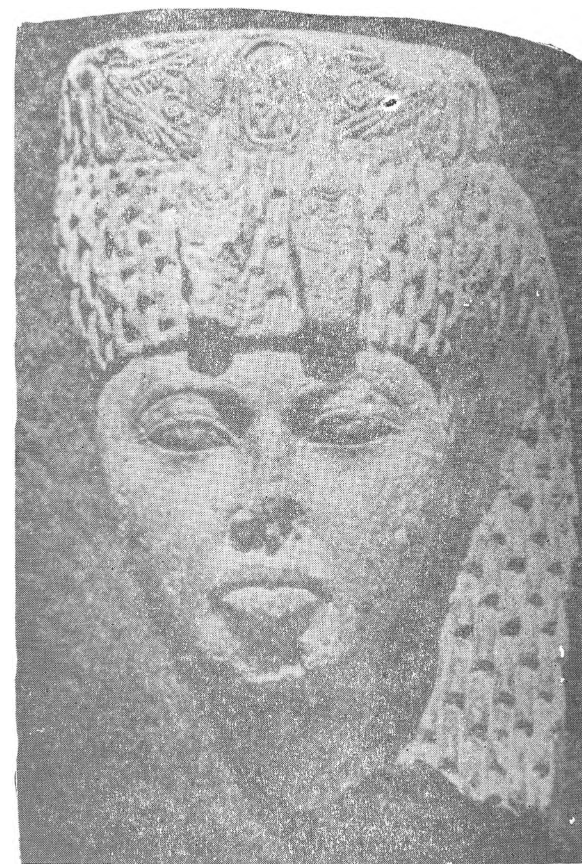
— Royal triads are from the eminent sets in the Museum. The one of Men-Kaw-Re' is the oldest one discovered in his funerary temple at Giza. Such triads reveal a religious-political conception.

Pl. X





Pl. XI



— Three Egyptian queens : 1-Menkaure' queen (O.K.) 2-Hatshepscut that gave Egypt a happy successful reign and 3-Tiy the famous queen of Amenḥotep III.

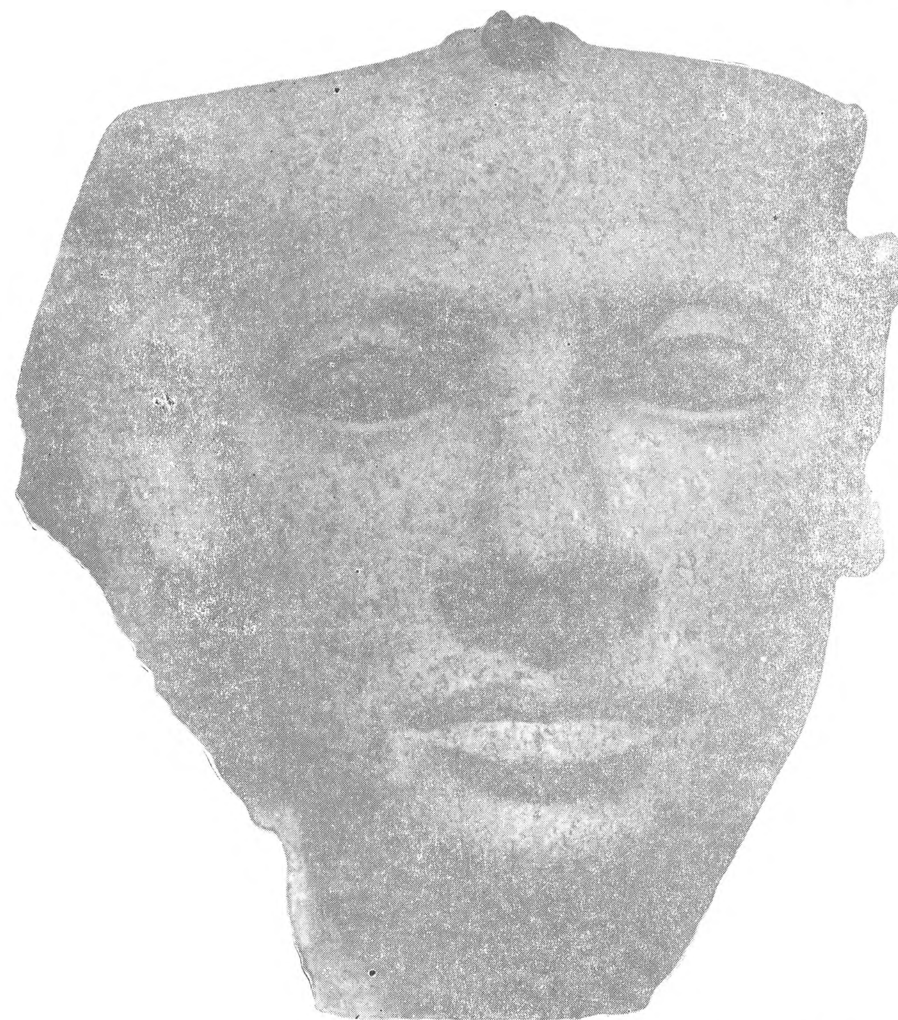








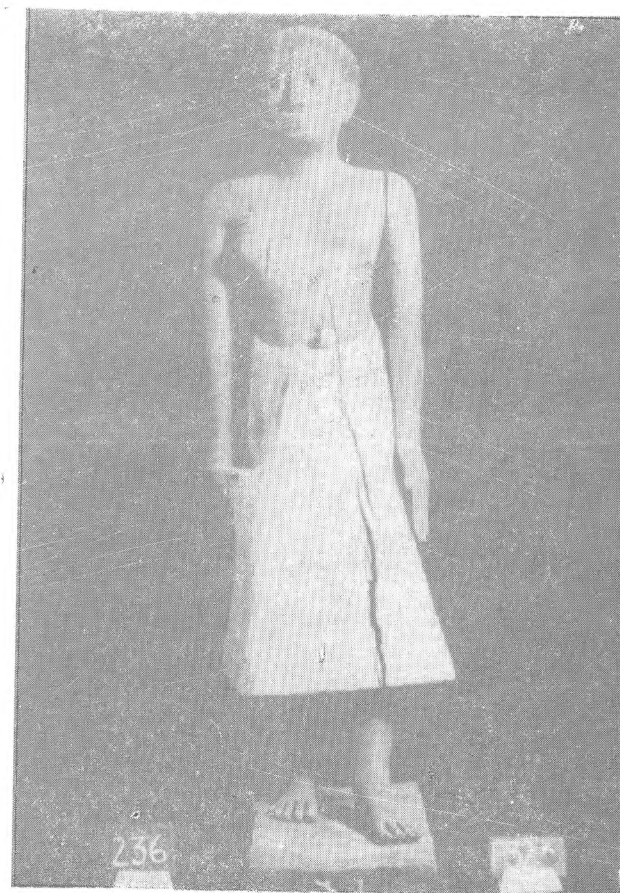
— A select of Old Kingdom private statues showing the conventional attitudes followed by the ancient artist along the different periods of ancient history, thus revealing to us the beliefs and social position of the ancient Nile dwellers.





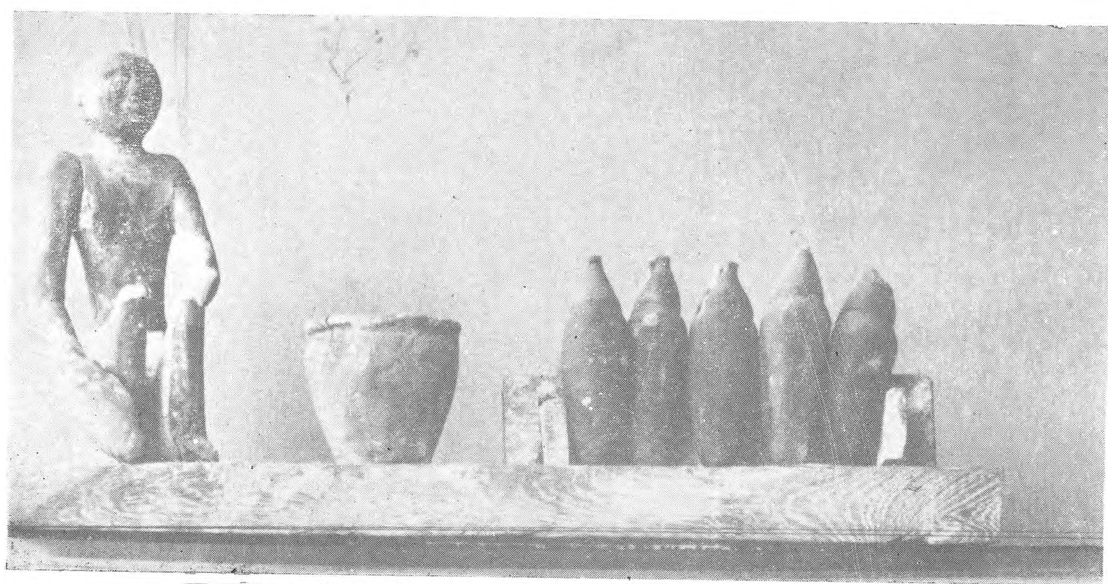
— These heads from the Old Kingdom show the eminent skill of the ancient artist in producing such heads.

Pl. XIV



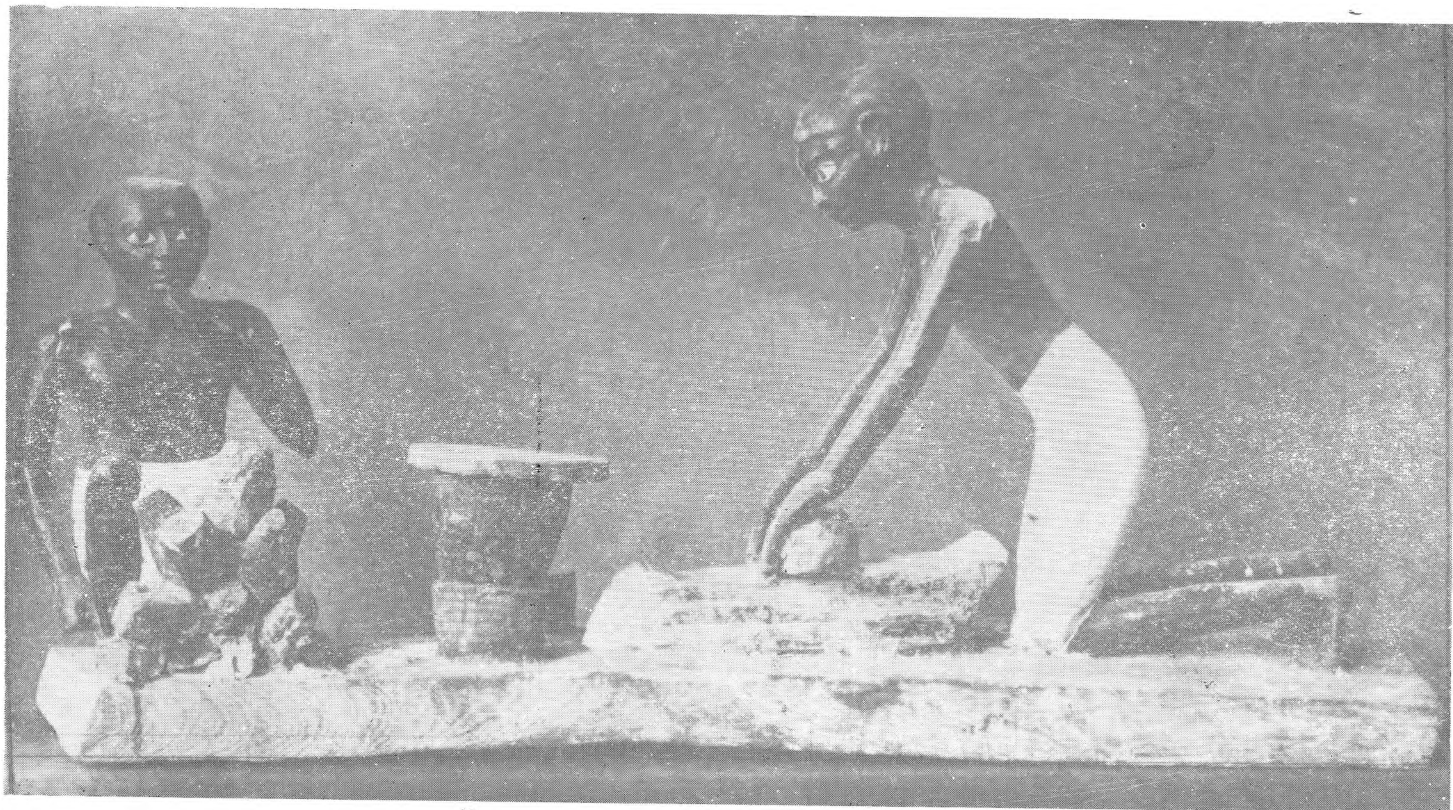
Niʿnkh-Pepi from Meir. In his tomb was discovered the following servant-statues. Excavations of Ahmed Kamal and Khachaba. VIth Dynasty.

The Museum contains a good set of servant statues. The ones presented here are from the objects discovered by Aḥmed Kamal pacha in Pepi ʿAnkh tomb at Assiut. All are from wood - VIth Dynasty.



— A servant attending a set of jars which he filled with beer.

Pl. XV



— A man forming dough-cakes, while the left man is attending baking. Notable is his oven.

Pl. XVI





—Two other scenes showing making dough and baking using another kind of oven. Notable is the attentive look of the lower servant.



Two other aspects of kneading.





— A Servant roasting meat, kindling with a nice fan.

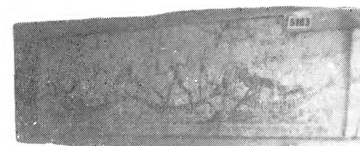


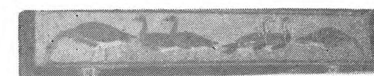
— Two figures pressing mash thrcugh a sieve into a vessel.

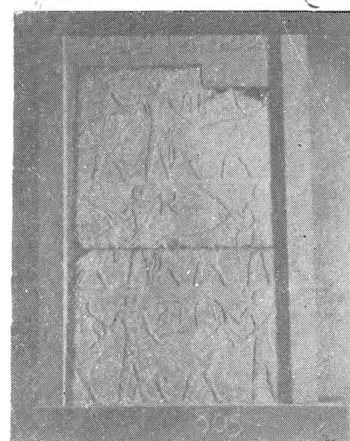
Reliefs, Pl. XX-XXII.



— A very nice relief from the Old Kingdom showing the ability of the ancient Egyptians in representing natural scenes . It exposes a vivid scene of birds and plants' life.













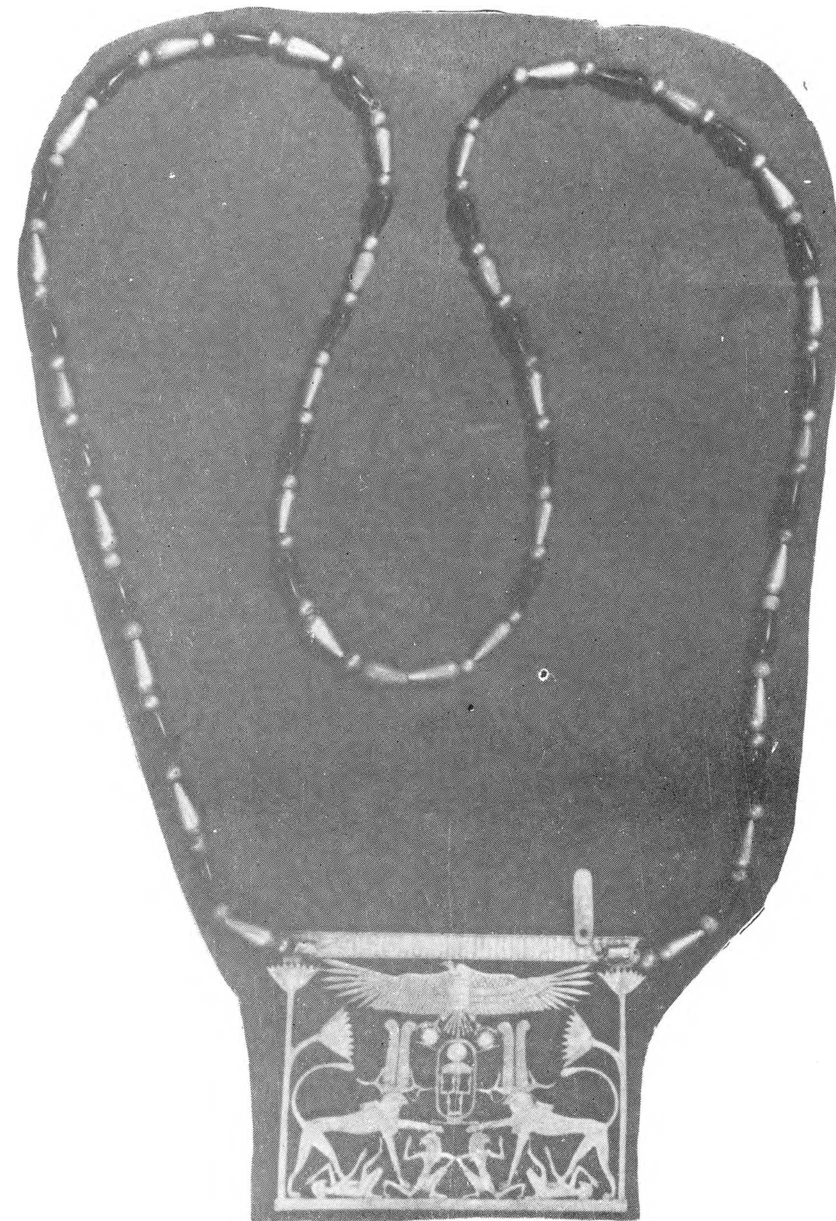


— Also through this select of Old Kingdom reliefs we can follow the same characterisations and the ability of the ancient artist through which was kept alive such ancient life.



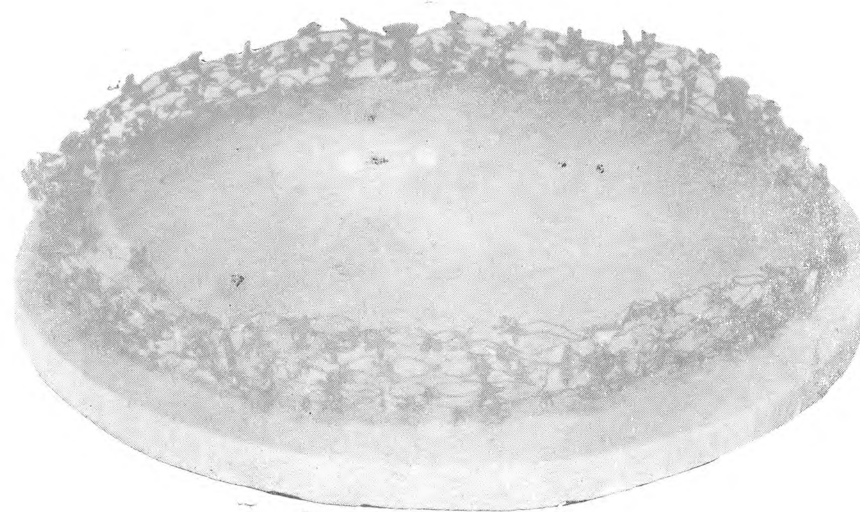
— The Royal family in Akhetaten (Tell el-ʿAmarna), under the living Aten. A stela that refers to a distinguished history in art, beliefs and family relations.

The Jewels, Pl. XXIII-XXV.



— The Museum's set of jewellery is the biggest set in the world. It began in Bulaq Museum with the discovery of Iaḥ-ḥtp-tomb and still receiving continous additions.

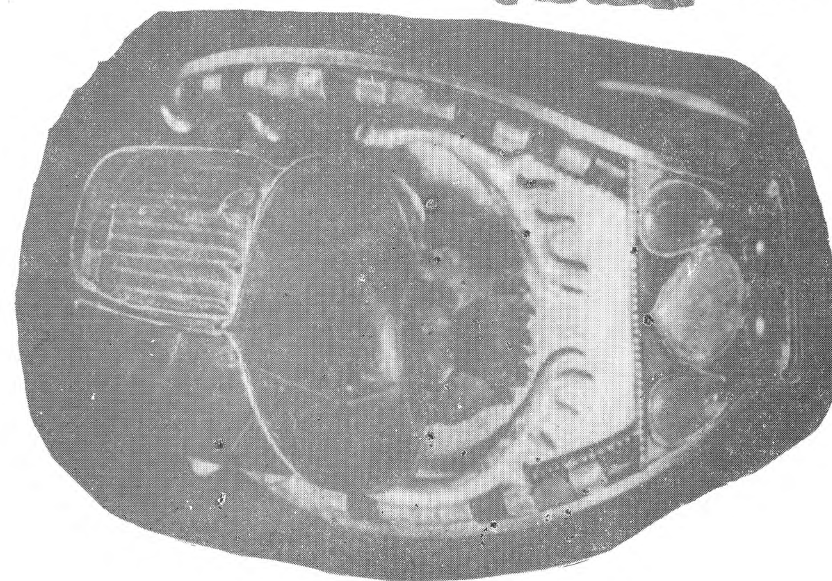
This pectoral is from the tomb of Princess Merit (M.K.). Dahshûr.



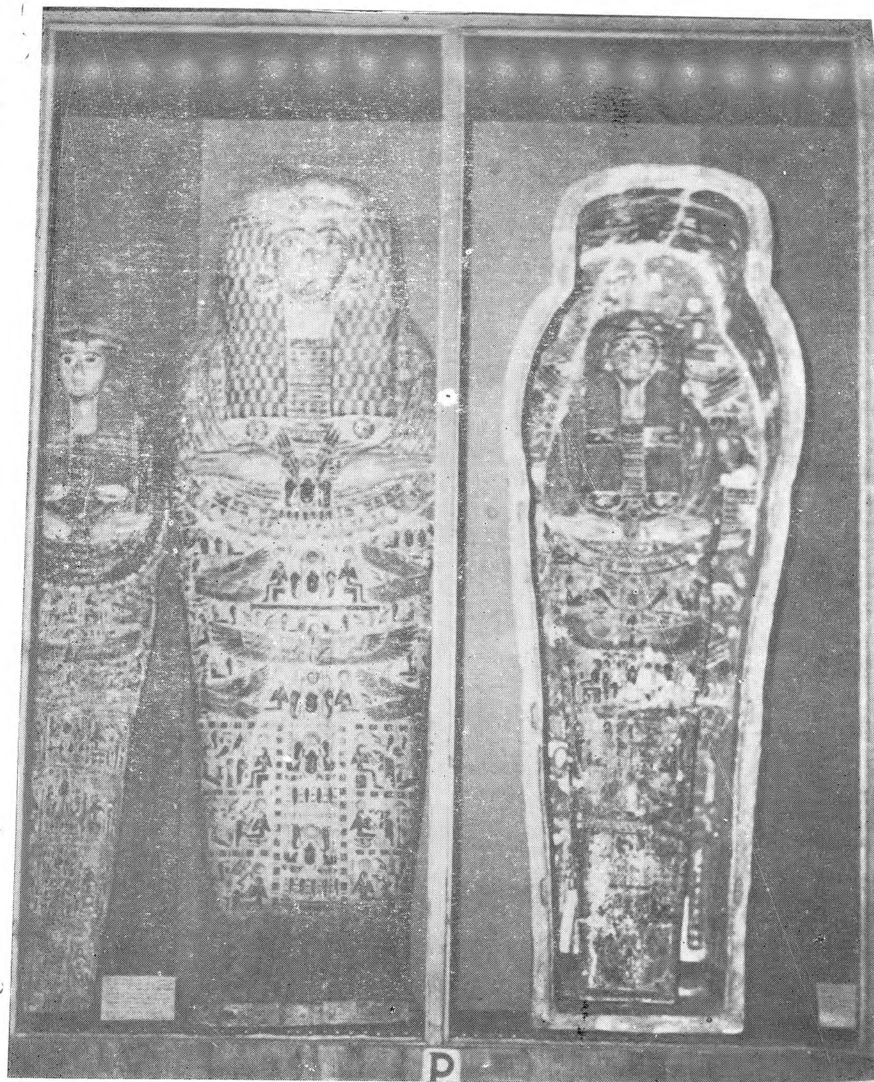


— These two magnificent crowns of Princess Khnûmet represent the great discovery of a set of jewellery by J. De Morgan in Dahshur (1894-1895).

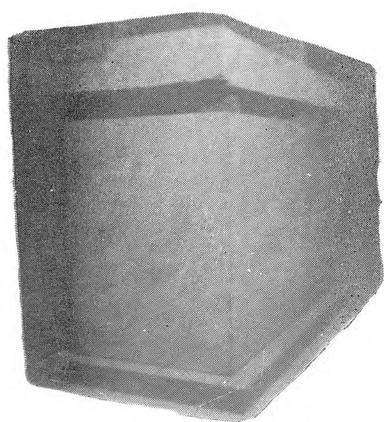




— Earrings and scarab bracelet from the tomb of Tut-ʿAnkh-Amun showing the artistic ability of the ancient Egyptian in making such decorated jewels.



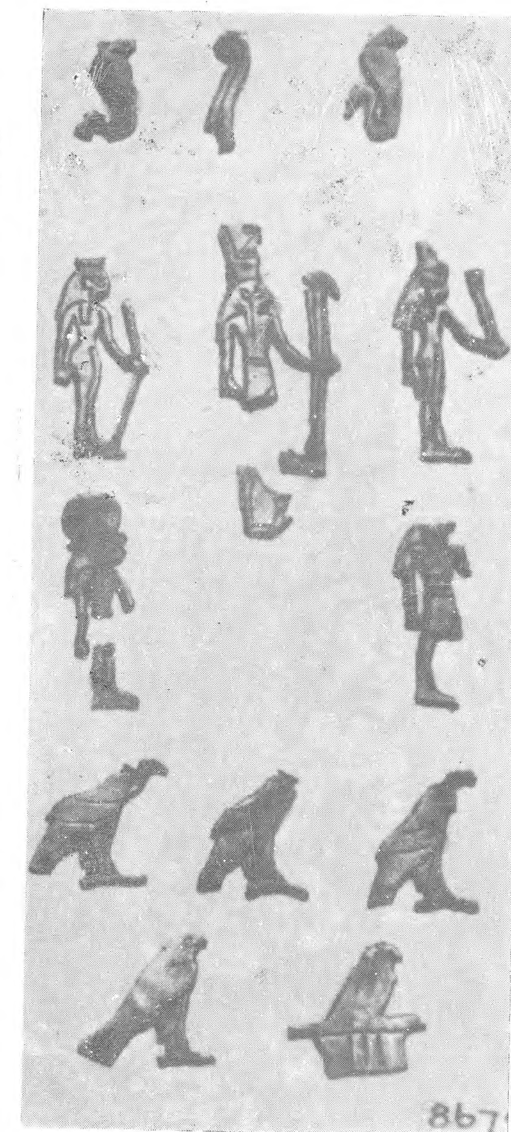
Other different sets of the Museum pl. XXIII-XXXIII.



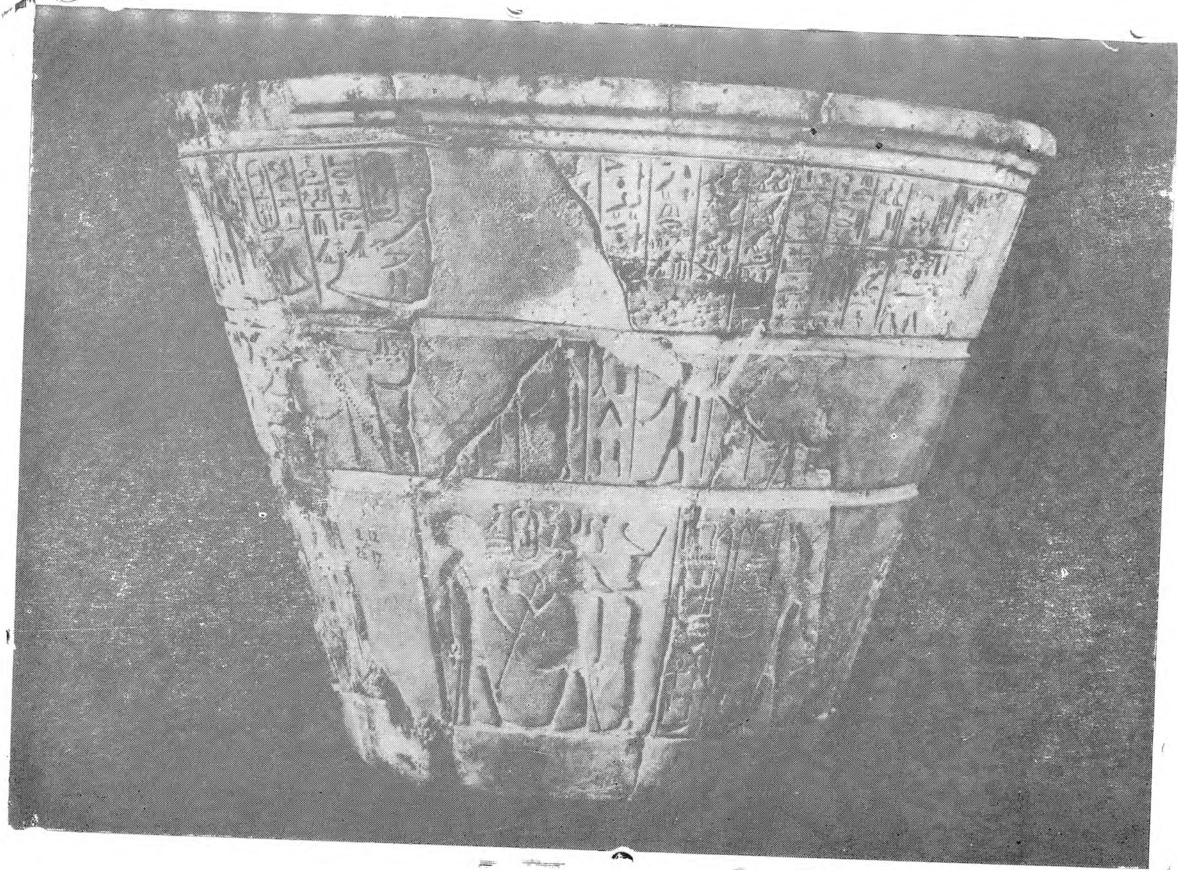
— From the different types of sarcophagi in the Museum.





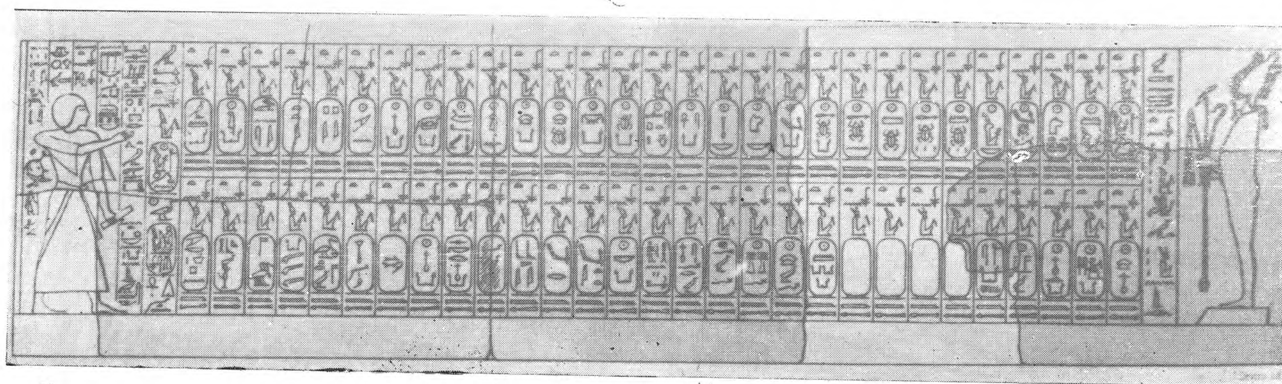


— From the great set of amulets in the Museum. These are discovered by Dr. Aḥmed Badawy in Mit Rahineh, Tomb of Prince Sheshonq, 1941.

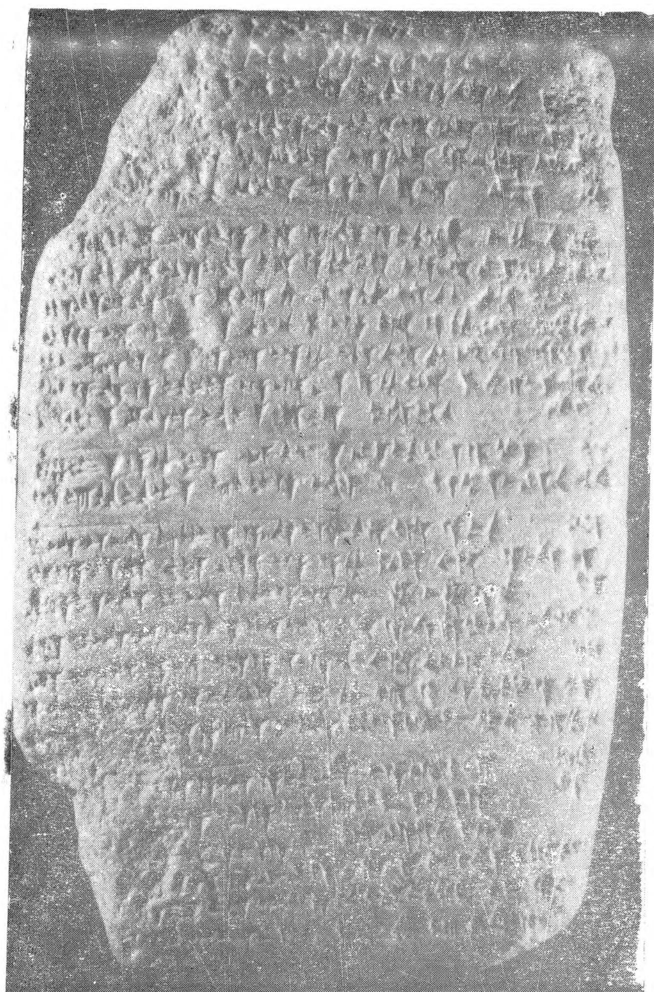


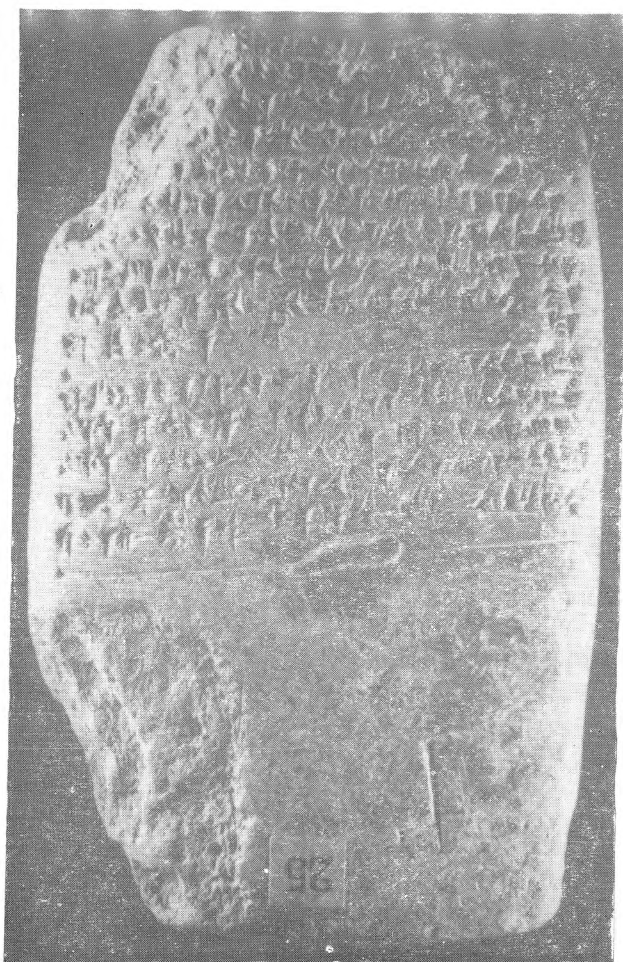
Pl. XXVIII

—A water-clock marking the astronomical ability of the ancient Egyptians with its representations: Decan list and planets on top, northern constellations and deities in the middle register, lunar calendar in the third. Found at Karnak - time of Amenḥotep III, 1397-1360B.C. G.No. 4940. Alabaster.



— The Museum comprises thousands of Documents. The table of Saqqarah above is one of these important documents, discovered by Mariette in Tounroï tomb (XIXth. Dynasty).

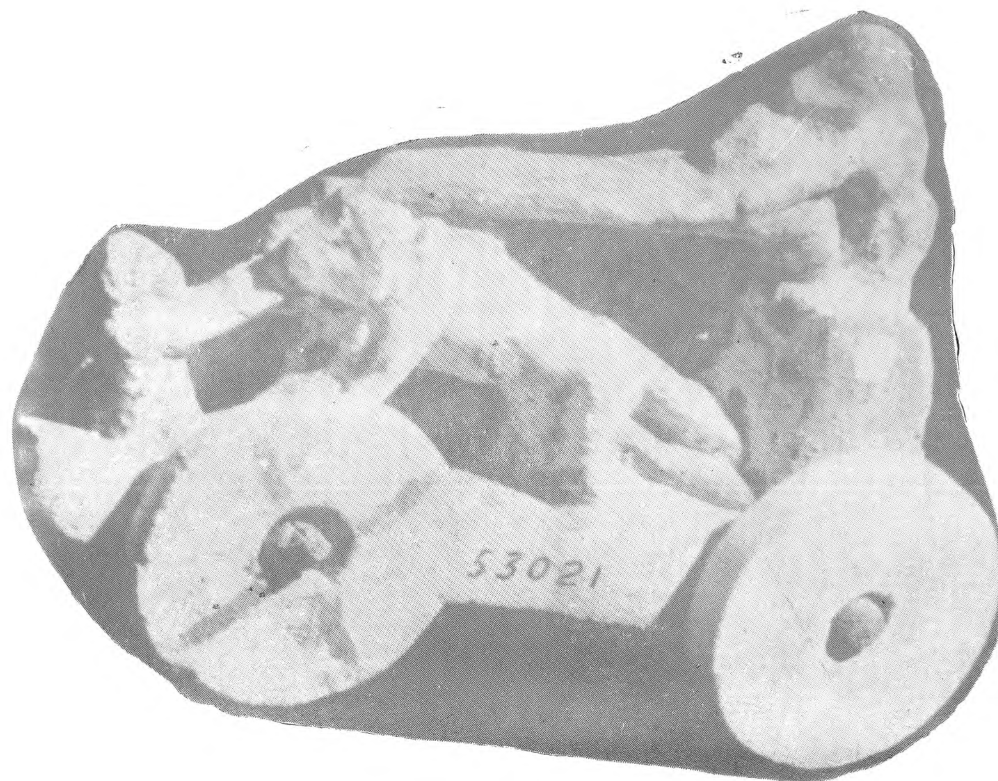


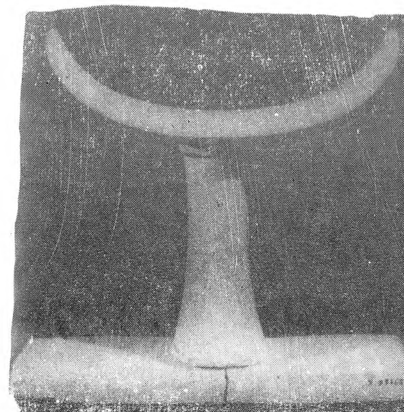


— Other document, a message addressed to Akhenaten from Šubbiluliuma, founder of a strong Hittite Dynasty, asking to be "mutually good friends" as in the time of Akhenaten father. Such Cuneiform tablets were discovered in 1887 by a peasant woman in Tell El-ʿAmarna, and then through subsequently excavations till they reached about 377 tablets. The Egyptian Museum keeps a big set as well as the British Museum and Berlin Museum.

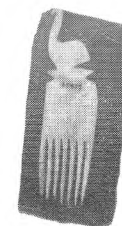
Pl. XXX

Pl. XXXI

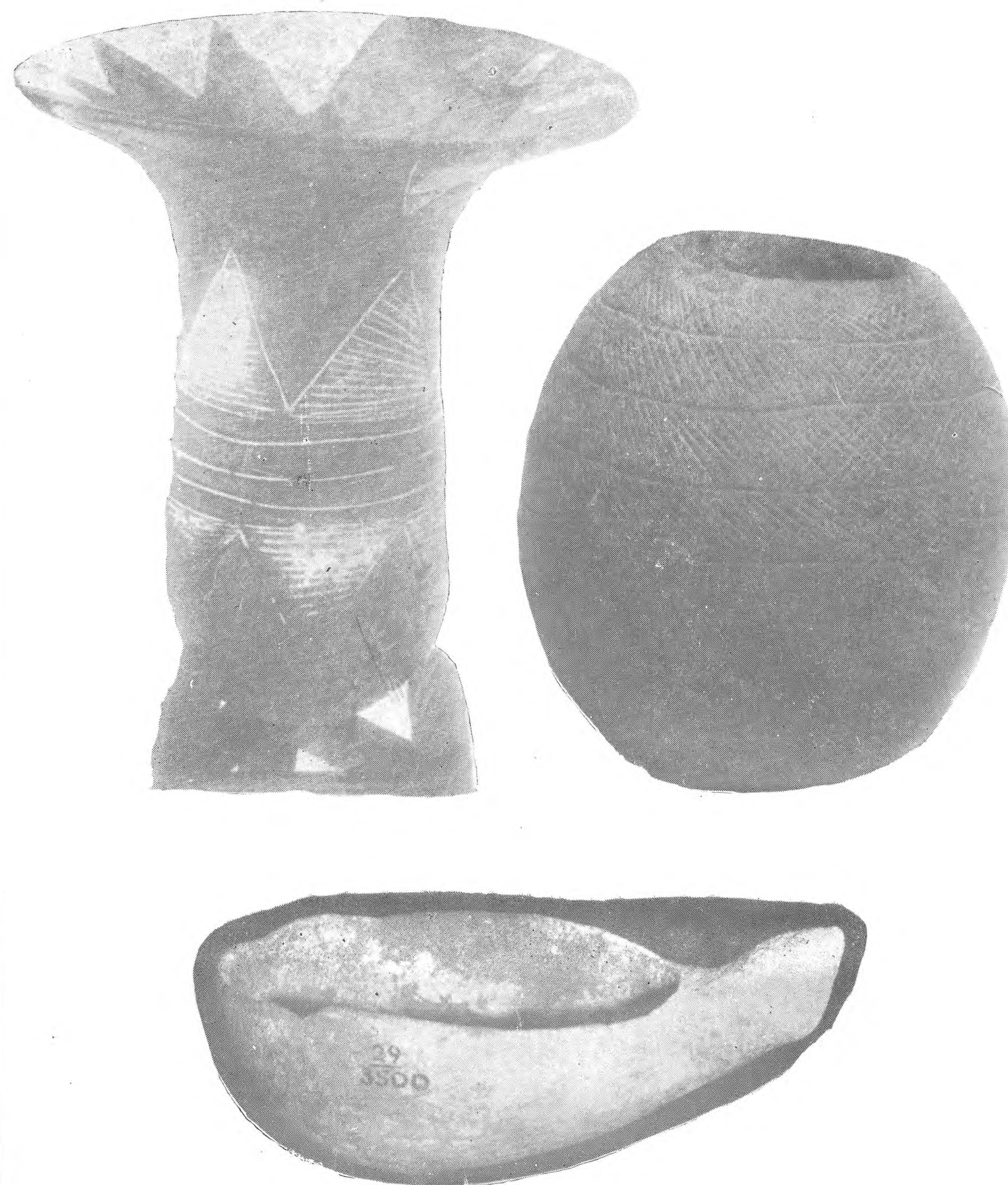




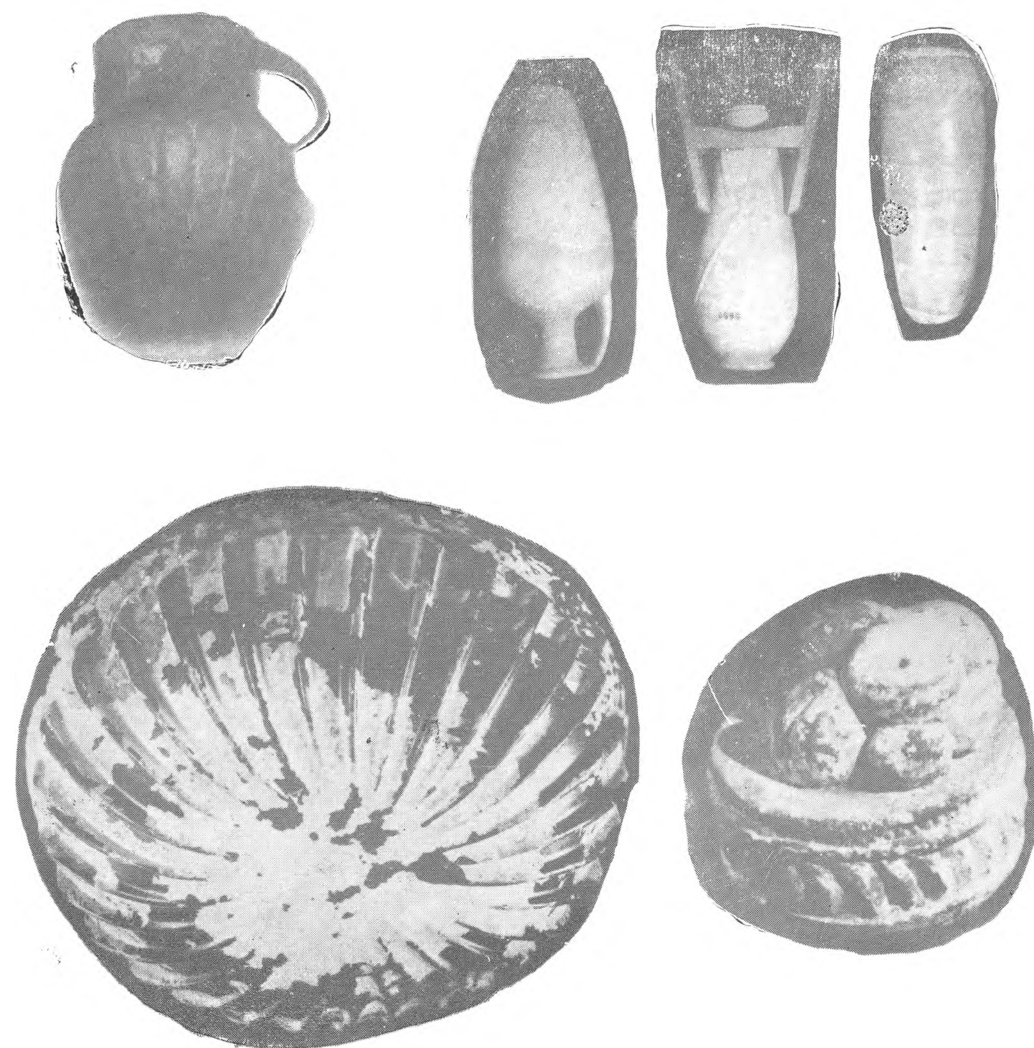




— Objects of daily use-and a child's toy.



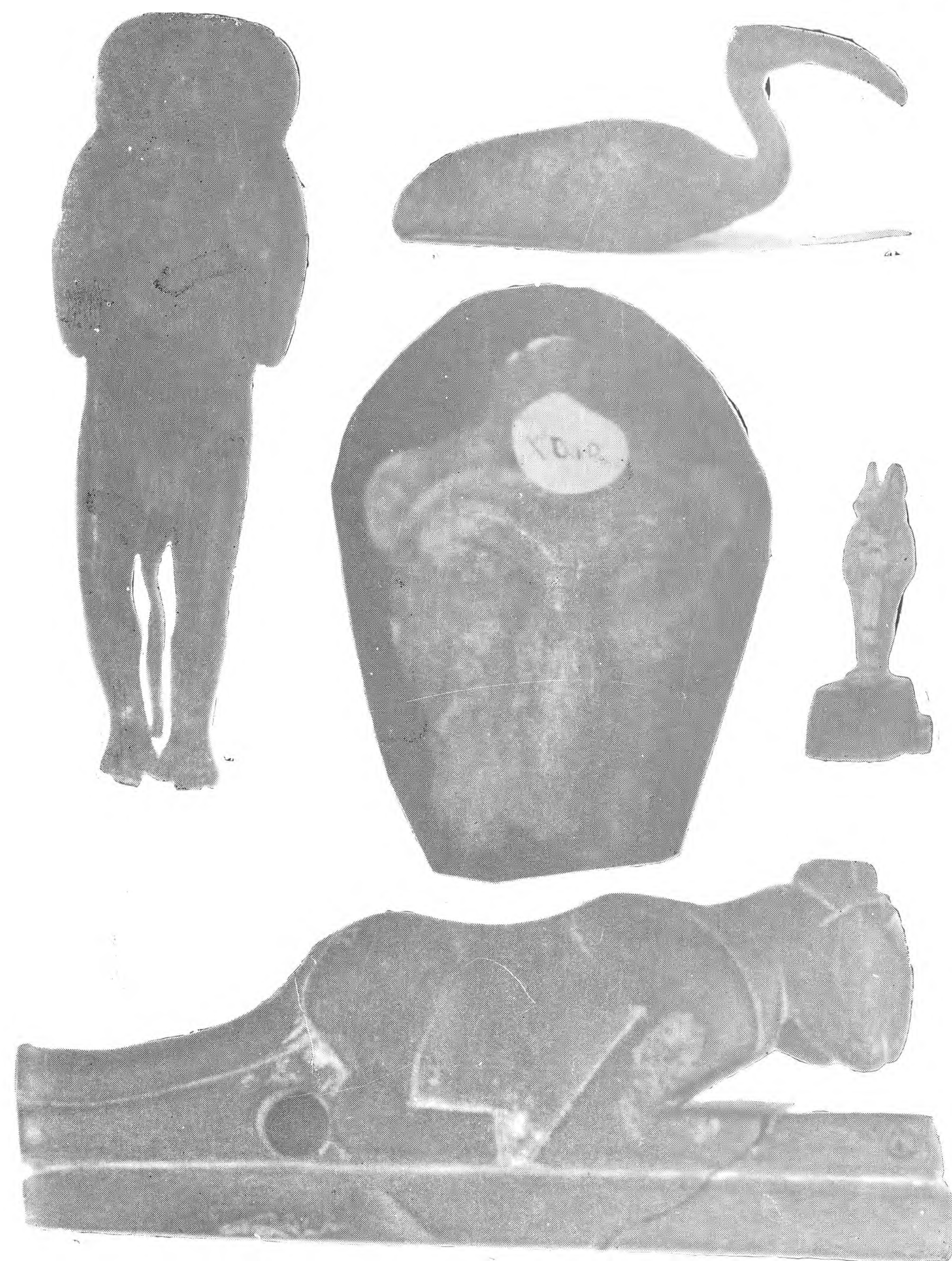
— A select of older types of vessels.



— Different vessels selected from the Museum's set.



— Excavations is the usual way for providing the Museum with objects. Sometimes through buying or donations from the Royal family : Prince Youssef Kamal, ʿOmar Tousson and at the foremost, kings Fouad I and Farouk I. The latter possessed a big set of various objects confiscated through July revolution. Shown here, and follows a select of these objects.



— [From the set of King Farouk I that amounts to more than thousand pieces]















— More objects from King Farouk I confiscated set still unexhibited.





— Nice reliefs from King Farouḳ I confiscated set still unexhibited.

King's Farouk confiscated set is distinguished with a considerable set of moulds; a select follows.

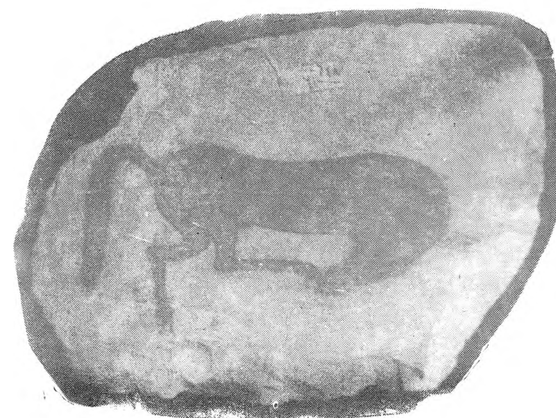




— Great skillness in modelling figures of animals and birds appears from these moulds.

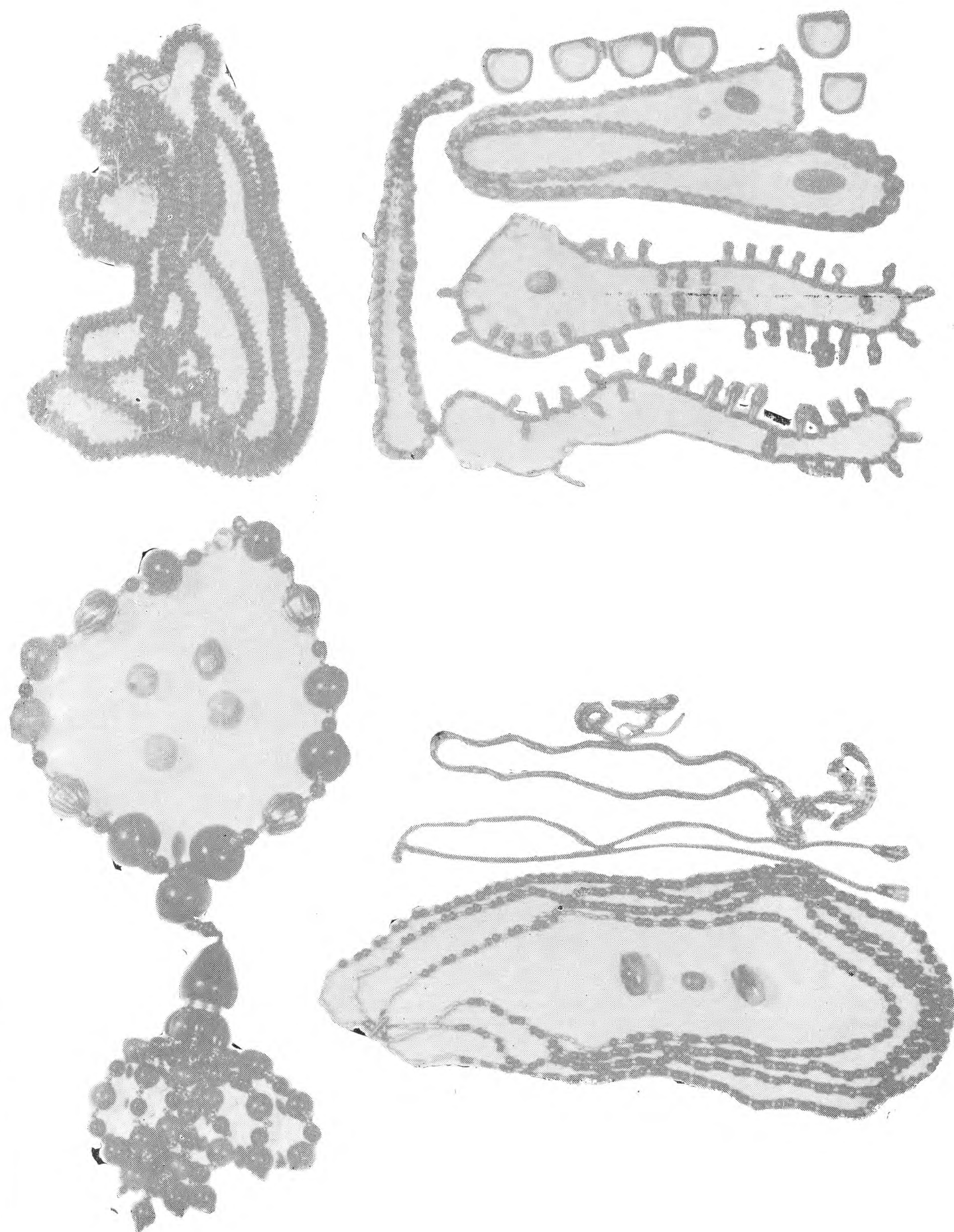








— Other reliefs, moulds, ostraca from Farouk I confiscated set.



– Necklaces and rings from Farouk I confiscated set.



— The Maseum'e Photo Department where documented thousands of negatives. The staff seen are : 1. Moustafa ʿAbd el-Maḳṣoud : 2. Nasr el-din ʿAbd el-Monʿeim : 3. Kamal Moustafa Aḥmad : 4 Moḥsen ʿAbd el-Latif Farag : 5 Mounir ʿAbd el-Ḳoudes. They carry now the greater part of the photo-work.

Pl. XLI

The Inscriptions on the Exterior of the Southern Wall of the Temple of Ramesses II at Abydos

by

Abd El Hamid Zayed

The inscriptions on the exterior of the southern wall of the temple of Ramesses II, at Abydos, are divided into three texts, accompanied by scenes. These are all executed encreux, were originally painted in brilliant colours, and are divided from each other by doorways in the wall.

It is unfortunate that only the lower part of this wall is preserved, as it bore a calendar of the holy feast-days and a list of the various offerings to be presented on these occasions, which offerings seem to have been provided by a royal endowment. In addition to the calendar and list of offerings, there are also two important horizontal inscriptions. The easternmost of these inscriptions records the endowment of offerings, made by Ramesses II, for the gods and goddesses worshipped in this temple. The westernmost inscription records the building of the temple, and mentions the materials used in its construction. So for as the parts mentioned are preserved, the description of the materials used is strictly accurate, which makes us regret all the more those elements which are now lost forever.

The Easternmost Inscription.

At the extreme eastern end of the wall is the lower part of a large scene that originally represented Ramesses II before an enthroned god, probably Osiris. Only the feet of the king are preserved, and the mat and part of the pedestal of the throne of the god. Between them are the ends of two vertical lines of inscription, of which only the following signs remain :

1. 2.

Below this, a horizontal inscription reads from left to right :

« The king of Upper and Lower Egypt, beloved of the Ennead of gods, lord of the Two Lands, lord of offerings, Weser - maat-Ra' Setep - en - Ra', the Son of Ra', of his body, lord of diadems, Ramesses Mery - Amon, beloved of Osiris Khenty - Amentui, Isis the Great, mother of god, Horus the avenger of his father, like Ra'. »

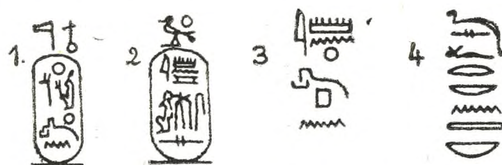
This text is divided from the second one by the easternmost doorway (now blocked up) that gave access to the second court of the temple.

The Eastern Jamb of the Doorway

At the top is the partly - destroyed figure of a hawk (or vulture) carrying in its talons the signs « all life and prosperity. »

Below is a figure of Ramesses II, wearing the double crown and a pointed kilt. He stands in an attitude of declamation, facing towards the opening of the door, and carries the mace ( ) and a long staff in his left hand.

Above the king, four vertical lines of inscription read :



1. « The good god, Weser - maat - Ra' Setep - en - Ra' »
2. « The Son of Ra', Ramesses Mery - Amon »
3. « Amon - Ra' chose (him) »
4. « by himself as lord of every land. »

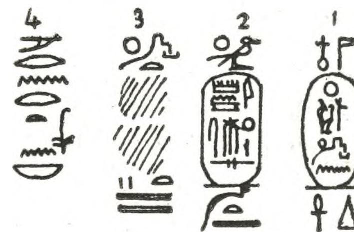
In front of the king is inscribed vertically :



« All who enter this house (i.e. temple) (must be) purified [four] times ».

The Western Jamb of the Doorway

The figure of the king is similar to that on the eastern jamb. Above him is inscribed



1. « The good god, Wesermaat - Ra' Setep - en - Ra' »
2. « The Son of Ra' Ramesses Mery - Amon, eternally »
3. « Ra' chose . . . Two Lands »
4. « Loves (him) more than any king [1]. »

The Easternwest List and Inscriptins

At the western end of this list is the lower part of a scene, which originally represented Ramesses II presenting offerings to Osiris, Isis and Horus. Of this scene, only the feet and lower parts of the legs of Ramesses, Isis and Horus remain, together with maat pedestal of the throne of Osiris, and before it, a low table bearing pots of offerings. Behind the feet of Rameses are the lower parts of five vertical lines of inscription, which read :



1— Presumably this should read something like « Ra himself chose him as ruler of the Two Lands, he loved him more than any other king » (?)

1. « . . . his [father] Osiris, together with his Ennead of Gods forever $\frac{2}{1}$ . . . [Wsr] - maat - Raʿ Setep - en - Raʿ the gods and goddesses $\frac{3}{1}$ . . . give . . . ḥekats for the subordinate staff (of the temple) for yearly duty $\frac{4}{1}$ . . . in the house of Osiris in $\frac{5}{1}$ . . . the limits of eternity. »

Following this inscription are eighten vertical columns of text, divided into rectangles. These contained the list of offerings and their quantities, but most of the entries are destroyed ; those preserved read

1 . . . loaves[1] 730

2 . . . 12 Co

3 . . . 20

Entries No. 5 - 18 are destroyed.

This list was followed by an inscription in three vertical lines, but of these, only the name of Osiris may be read in the third column.

1) The name of the offering is lost, and only the determinative is preserved.

Next comes a list of twenty-five entries, which are as follows :

1 . . . goose 24, 2 . . . goose 24, 3 . . . duck 24,

4 . . . pigeon 264[1], 5 . . . jars (of drink) 36,

6 . . . jars 24, 7 . . . loaves 240,

8 . . . 240 9 . . . fruit 96,

10 — . . . fruit 96, 11 — . . . fruit 96, 12 — . . . fruit 96, 13 — . . . fruit 96, 14 — . . . bread 96, 15 — . . . jars 96, 16 — . . . cups 90[1], 17 — . . . jars of milk 24, 18 — . . . Cups 96.

1) Again only the determinative remains, and the identification of the birds is based on the items of the tradional offering - list.

19 — . . . meat 624, 20 — . . . grain 96, 21 — . . . vegetables 96, 22 — . . . vegetables 264, 23 — . . . vegetables 264, 24 — . . . 13, 25 — . . . 3,

Next comes a single vertical inscription, of which only the following remains :

« . . . united to the Nome of Abydos, in the house of Osiris».

This is followed by a list of six entries :

1 — . . . offer ḥeḳats (?) 36

2 — . . . himw measures : 36

3 — . . . offer ḥeḳats : 36

4 — . . . bags (?) 2.

5 — . . . ḥeḳats 12

6 — . . . sticks (?) 365

Two more vertical texts now occur, and read



« (1) . . . from the granary of the divine offerings to the house, this day . . . (2) for Weser - maaʿt - Raʿ Setep - n - Raʿ»

Finally comes a list of seven more entries :

1 « . . . amounting to 10 sacks. »

2 « . . . amounting to 2½ ḥeḳats »

3 « . . . amounting to 1 sack »

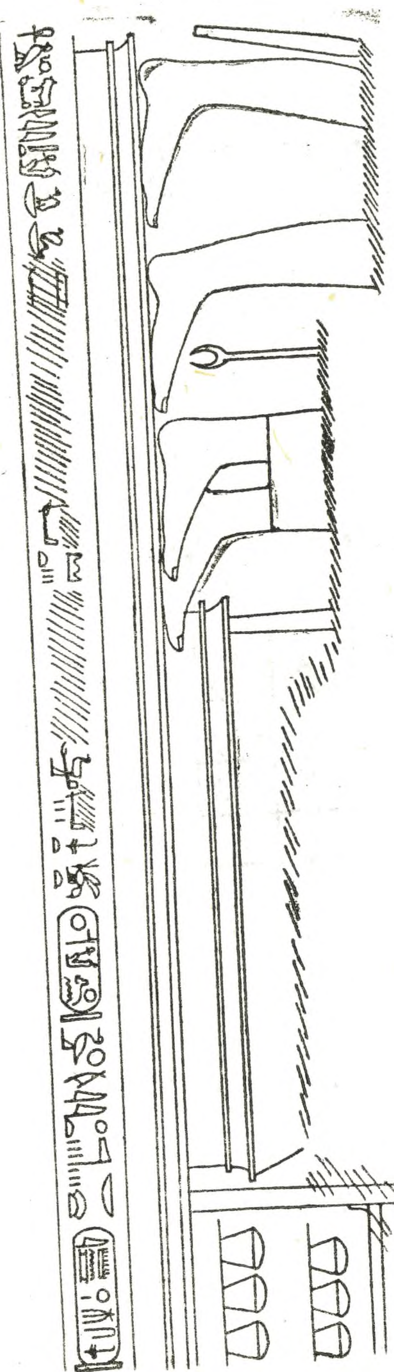
4 « . . . m. »

5 « . . . basin (?) this day. »

6 « . . . Jar 1 »

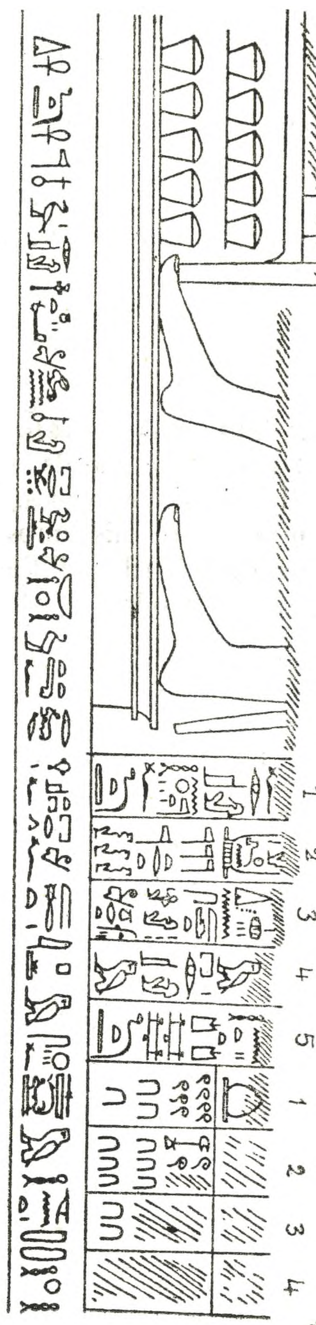
7 « . . . 2 »

The Eastern Horizontal Inscription



This inscription commences under the feet of Ḥorus in the scene at the western end of the list, and reads from left to right : →

« Live Ḥorus, the Strong Bull, Mery - Maat, the Favorite of the Two Ladies, protecting [Egypt, curbing] the foreign lands . . . the King of Upper and Lower Egypt, Weser - Maat-Raʿ Setep - en - Raʿ, the Son of Raʿ, beloved of the divine Ennead, the Lord of Diadems, Ramessu Mery - Amon,



—,given life forever. Live the Good God, the Son of Osiris, the avenger of Wnen nefer glorious seed of the Lord of Eternity, whom he begot as heir upon his throne. (Since ?) he came forth from the body, the reckoning of his sphere (cf. influence ?) extends to the limits of Eternity. »

← for the translation of this inscription see Pages 81 and 82

« [He] spends all night awake, seeking the welfare of his fathers, the Lords of the Necropolis, rejoicing in love, making real offerings (?) united with his limbs, placing offerings for the Lords of the Dwat, provisioning the Gods of the Underworld. »

« the true plummet of the people, there is not his equal, the King of Upper and Lower Egypt, Weser-maaʿt - Raʿ Setep - en - Raʿ, the Son of Raʿ, Ramessu Mery - Amon, given life forever. His Majesty commanded that divine offerings be placed for his father, Osiris Khenty - Amentui, Isis.

← for the translation of the vertical columns see pp. 83 - 84.

—The Great, Mother of God, Horus the Mighty, Avenger of His Father, Wepwawat of the South, Leader of the Two Lands, the divine image of the sacred boat, protected by the King of Upper and Lower Egypt, Weser - maat - Raᶜ Setep - en - Raᶜ (are) the Gods and the Goddesses who are in the House of Ramesses Mery - Amon(1), in the House of Osiris, by the permanent establishment of daily offerings for the feasts belonging to heaven and belonging to earth, at the beginning of every season and every day that shall be (?) »

For the translation of the vertical columns, see Pages 84 and 85.

1) The name of the Temple of Ramesses II at Abydos.

The Western Doorway

The Eastern jamb

The eastern jamb of this doorway (newblocked up) bears a figure of Ramesses II similar to those on the jambs of the eastern doorway. He stands facing the opening of the doorway, and wears the crown of Lower Egypt. Above him is inscribed :

« [The King of Upper and Lower Egypt ; Wesér - maat - Raᶜ] Setep- en - Raᶜ, [the Son of Raᶜ], Ramesses Mery - Amon, given life, stability, prosperity, health and gladness of heart.»

In front of the king is inscribed vertically :

« Everyone who enters to the temple are to be [purified] [four ?] times. »

The Wesetrn jamb

The western jamb bears a figure of the king similar to that on the eastern jamb, but here he wears the white crown of Upper Egypt and carries the ḫrp (Kherep) baton and a long staff. Above him is the damaged representation of a hawk or vulture, holding the emblems in its talons. Above the figure of the king is inscriped :

«[King of Upper and Lower Egypt], Weser-maat [Raʿ] Setep-en-Raʿ., the Son of Raʿ, Ramesses Mery - Amon, given life, stability, prosperity, health and gladness of heart, like Raʿ, forever. »

sic

In front of the king a single vertical inscription reads.

« Everyone who enters to the temple are to be purified four times. »

The Western List and Inscriptions

The texts occupy the entire length of the wall, from the second doorway to the western end of the temple. The list reads from left to right, but the horizontal inscription, recording the building of the temple, reads from right to left.

The List:

At the extreme western end of the wall is the lower part of a large scene, depicting Ramesses II standing in the presence of Osiris, Isis and Ḥorus. Behind the feet of Ramesses are the ends of two vertical inscriptions, which read : —

1 2

« $\frac{1}{1}$. . . . from the granary of the divine offering, [to] this house, . . . $\frac{2}{1}$. Osiris, in the feast this day.»

After this comes eight vertical lines of text, divided into rectangles, and reading :

1 2 3 4 5 6 7 8

1. « .. amounting to $\frac{1}{2}$ ḥeḳat. »
2. « .. amounting to $\frac{1}{2}$ ḥeḳat. »
3. « . . . amounting to 2 ḥeḳats. »
4. « . . . amounting to 2 ḥeḳats. »
5. « . . . amounting to 1 ḥeḳat. »
6. « . . . portion of 3 ḥeḳats. »
7. « . . . natron 5 ḥeḳats. »
8. « . . . vegetables 5 ḥeḳats. »

Next come two vertical texts, reading :

1 2

« $\frac{1}{1}$ . . . like these. »

« $\frac{1}{2}$ . . . in the feast this day. »

This is followed by a list of sixteen items :

1. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
2. « ... amounting to $\frac{1}{4}+\frac{1}{8}$ ḥeḳat. »
3. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
4. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
5. « ... amounting to 1 ḥeḳat. »
6. « ... amounting to 2 ḥeḳats. »
7. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
8. « ... amounting to 2 ḥeḳat. »
9. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
10. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
11. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
12. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
13. « ... amounting to $\frac{1}{8}$ ḥeḳat. »
14. « ... amounting to $1\frac{1}{2}$ ḥeḳats. »
15. « ... natron : 5 (sacks ?) .
16. « ... vegetables : 5 bushes ..

A single vertical line of inscription.

« ... his ... in the feast this day. »

Next comes a list of fourteen items, in cribed insrectangles :

1. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
2. « ... amounting to $\frac{1}{4}$ + $\frac{1}{8}$ ḥeḳats. »
3. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
4. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
5. « ... amounting to 1 ḥeḳat. »
6. « ... amounting to 2 ḥeḳats. »
7. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
8. « ... amounting to 2 ḥeḳats. »
9. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
10. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
11. « ... amounting to $\frac{1}{4}$ ḥeḳat. »
12. « ... amounting to $\frac{1}{2}$ ḥeḳat. »
13. « ... amounting to $\frac{1}{8}$ ḥeḳat. »
14. « ... amounting $1\frac{1}{2}$ ḥeḳats. »

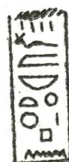
Then comes a single vertical inscription reading :

« ... one bag, 3 ḥeḳats : (1) a portion of seven ḥeḳats.»

1) Presumably this entry refers to three different kinds of grain, issued in one bag and six ḥeḳats.

Then follows a list of two items, and another single line of inscription :





1. « . . . natron : 5 (sacks ?). »
2. « . . . vegetables, 5 bunches (1). »

« . . . his divine (Ennead) in the feast this day. »

Next comes another list of fourteen entries reading :

1. « . . . amounting to $\frac{1}{2}$ ḥeḳat. »
2. « . . . amounting to $\frac{1}{4} + \frac{1}{8}$ ḥeḳat. »
3. « . . . amounting to $\frac{1}{4}$ ḥeḳat. »
4. « . . . amounting to $\frac{1}{4}$ ḥeḳat. »
5. « . . . amounting to 1 ḥeḳat. »
6. « . . . [amounting] to 2 ḥeḳat. »
7. « . . . [amounting] to $\frac{1}{2}$ ḥeḳat. »
8. « . . . [amounting] to 2 ḥeḳats. »
9. « . . . [amounting] to $\frac{1}{2}$ ḥeḳat. »
10. « . . . [amounting] to $\frac{1}{4}$ ḥeḳat. »
11. « . . . [amounting] to $\frac{1}{4}$ ḥeḳat. »
12. « . . . [amounting] to $\frac{1}{2}$ ḥeḳat. »
13. « . . . [amounting] to $\frac{1}{8}$ ḥeḳat. »
14. « . . . [amounting] to $1\frac{1}{2}$ ḥeḳats. »

1) This entry reads : rnpwt ḥtp, ḥtp may be the name of the vegetable, or may be « vegetable offering», but is more probably to be read: vegetables that will keep (sake), as further on in the list is the item rnpwt m si' vegetables which perish

This is followed by a single vertical line of inscription, and a short list of two entries :

« . . . one bag, 3 ḥeḳats, 3 ḥeḳats, a portion of 7 ḥeḳats. »

1. « . . . natron of 5. »
2. « . . . vegetables to keep 5 bunches. »

Then come two vertical texts reading :



« . . . his Ennead of Gods. »

« . . . the House of Osiris. »

Now follows a list of twenty items :

1. « . . . amounting to $1\frac{1}{2}$ ḥeḳats. »
2. « . . . amounting to $2\frac{1}{8}$ ḥeḳats. »
3. « . . . amounting to $1\frac{1}{2}$ ḥeḳats. »
4. « . . . amounting to $1\frac{1}{4}$ ḥeḳats. »
5. « . . . amounting to 5 ḥeḳat. »
6. « . . . amounting to 10 ḥeḳats. »

7. « . . . amounting to 5 ḥeḳats. »
8. « . . . amounting to 10 sacks. »
9. « . . . amounting to 1½ ḥeḳats. »
10. « . . . amounting to 1 ḥeḳat. »
11. « . . . amounting to 1 ḥeḳat. »
12. « . . . amounting to 17 sacks and 2 ḥeḳats. »
13. « . . . amounting to 10 sacks. »
14. « . . . amounting to 1½ ḥeḳats. »
15. « . . . amounting to 2 ḥeḳats. »
16. « . . . amounting to ½ ḥeḳat. »
17. « . . . amounting to ⅛ ḥeḳat. »
18. « . . . amounting to 3 ḥeḳats. »
19. « . . . [amounting] to 4 ḥeḳats. »
20. « . . . [amounting] to 6 ḥeḳats ? »

Next comes a single vertical inscription, and the short list of two entries :



« . . . 1 bag, 3 ḥeḳats, 5 sacks : a portion of 45 sack. .

1 « . . . natron, 20 sacks. »

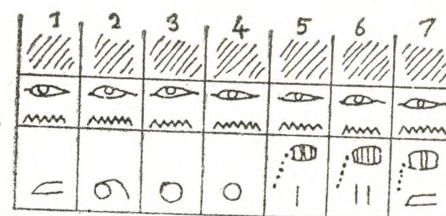
2 « . . . vegetables to keep, 2 bushes. »

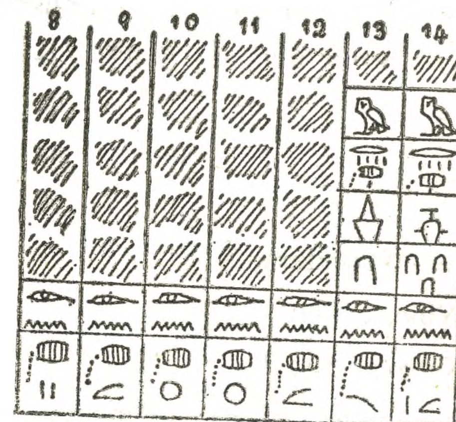
The is followed by :



« . . . in the feast, this day. »

Now comes a list of fourteen entries, the last two of which are in a somewhat better state of preservation :





1. « . . . amounting to ½. »
2. « . . . amounting to ¼+⅛. »
3. « . . . amounting to ¼. »
4. « . . . amounting to ¼. »
5. « . . . amounting to 1 ḥeḳat. »
6. « . . . amounting to 2 ḥeḳats. »
7. « . . . amounting to ½ ḥeḳat. »
8. « . . . amounting to 2 ḥeḳats. »
9. « . . . amounting to ½ ḥeḳat. »
10. « . . . amounting to ¼ ḥeḳat. »
11. « . . . amounting to ¼ ḥeḳat. »
12. « . . . amounting to ½ ḥeḳat. »
13. « . . . of four portions of corn, 10 loaves, amounting to ½ ḥeḳat. »
14. « . . . of four portions of corn, 30 jars, amounting to 1¼ **ḥeḳats.** »

Then follows a vertical inscription, reading :



« . . . 165 divine offerings Š'bit 3 beer, 30 ds jars, amounting to one bag, 3 ḥeḳats, 3 ḥeḳats, a portion of 7 ḥeḳats.

Next comes an offering list in two columns, containing six items :

1. « . . . very abundant, 5. »
2. « . . . Wine, 1 men - jar. »
3. « . . . Natron : 5 sacks. »
4. « . . . Vegetables to keep, 2 bunches. »
5. « . . . Perishable vegetables ; 5 bunches. »
6. « . . . Vegetables to keep : 5 bunches. »



Then comes a single vertical inscription reading :

« . . . for the Lord Osiris, Offered to Osiris to his divine Ennead, in the feast this day. »

Next comes a list of fourteen items, reading.

1. « . . . of 4 portions of corn, 15 pieces of meat, amounting to $\frac{1}{2}$ ḥeḳats. »
2. « . . . of 4 portions of corn, 15 pieces of meat, amounting to $\frac{1}{4}+\frac{1}{8}$ ḥeḳats. »
3. « . . . of 4 portions of corn, 15 pieces of meat, amounting to $\frac{1}{4}$ ḥeḳats. »
4. « . . . of 4 portions of corn, 25 pieces of meat, amounting to $\frac{1}{4}$ ḥeḳats. »
5. « . . . of 4 portions of corn, 5 round loaves, amounting to 1 ḥeḳats. »
6. « . . . of 4 portiont of corn, 20 round loaves, amounting to 2 ḥeḳats. »
7. « . . . of 4 portions of corn, 5 loaves, amounting to $\frac{1}{2}$ ḥeḳat. »
8. « . . . of 4 portions of corn, 40 round loaves, amounting to 2 ḥeḳats. »
9. « . . . of 4 portions of corn, 5 pieces of meat, amounting to $\frac{1}{2}$ ḥeḳat. »

10. « ... of 4 portions of corn, 5 round loaves, amounting to ¼ ḥeḳat. »

11. « ... of 4 portions of corn, 5 joints of meat, amounting to ¼ ḥeḳat. »

12. « ... of 4 portions of corn, 5 pieces of meat, amounting to ½ ḥeḳat. »

13. « ... of 4 portions of corn, 10 conical loaves amounting to 1½ ḥeḳat. »

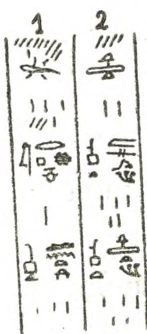
14. « ... of 4 portions of corn, 30 jars (of beer ?), amounting to 1½ ḥeḳats. »



A single vertical line of inscription reads :

« ... 165 divine offerings, 5 ỉʿbỉt, beer, 30 ds jars, amounting to 1 bag, 3 ḥeḳats, a portion of 7 ḥeḳats. »

Next comes a list of six entries, reading :



1. « ... [very] abundant, 5. »
2. « ... Wine, 1 men jar. »
3. « Natron, 5 sacks. »
4. « [Vegetables] to keep, 2 bunches. »
5. « Perishables vegetables, 5 bunches. »
6. « Vegetables to keep, 5 bunches. »

A single vertical inscription reads :



« ... Osiris, offered to Osiris (and) to his divine Ennead in the feast, this day. »

This is followed by another list of fourteen entries :

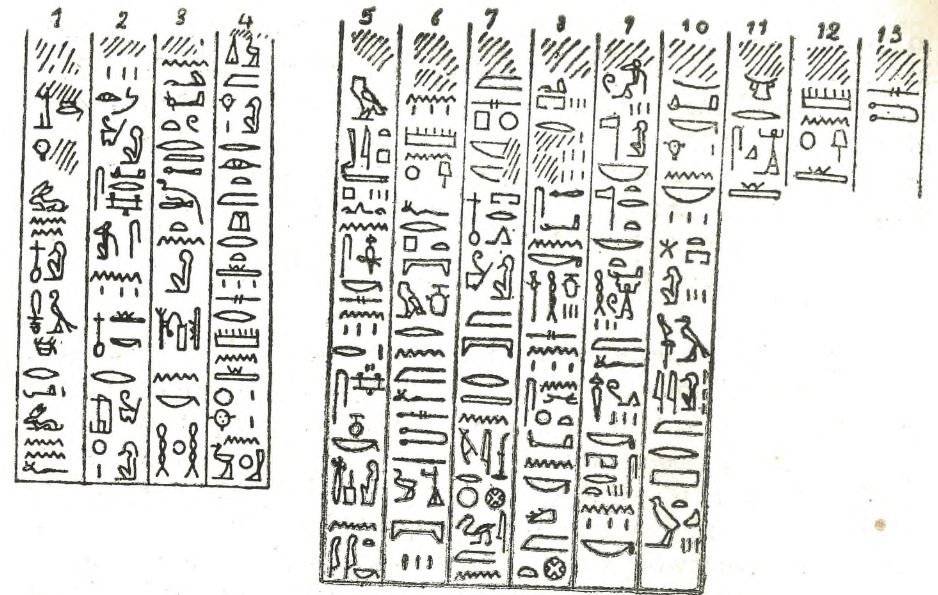
1. « ... of 4 portions of corn, 15 pieces of meat, amounting to ½ ḥeḳat. »
2. « ... of 4 portions of corn, 15 pieces of meat, amounting to ¼ + ½ ḥeḳat. »
3. « ... of 4 portions of corn, 15 pieces of meat, amounting to ¼ ḥeḳat. »
4. « ... of 4 portions of corn, 25 pieces of meat, amounting to ¼ ḥeḳat. »

5. « ... of 4 portions of corn, 5 round loaves, amounting to, 1 ḥeḳat. »
6. « ... of 4 portions of corn, 20 round loaves, amounting to 2 ḥeḳats. »
7. « ... of 4 portions of corn, 5 loaves, amounting to ½ ḥeḳat. »
8. « ... of 4 portions of corn, 40 round loaves, amounting to 2 ḥeḳats. »
9. « ... of 4 portions of corn, 5 pieces of meat, amounting to ½ ḥeḳat. »
10. « ... of 4 portions of corn, 5 loaves, amounting to ¼ ḥeḳat. »
11. « ... of 4 portions of corn, 5 joints of meat, amounting to ¼ ḥeḳat. »
12. « ... of 4 portions of corn, 5 pieces of meat, amounting to ½ ḥeḳat. »
13. « ... of 4 portions of corn, 10 conical loaves, amounting to ⅛ ḥeḳat. »
14. « ... of 4 portions of corn, 30 jars (of beer ?), amounting to 1½ hekats. »

This is followed by the same vertical inscription and short offering - list that terminated the preceding list (see page 101).

At the eastern end of this list is the lower part of a large scene, which depicted an enthroned Goddess (perhaps Seshat?). In front of the Goddess was an inscription in thirteen vertical lines. Only the lower parts of these are preserved, and they read :

1. « ... vigilant concerning Wnnefer, like Horus, he will. »
2. « ... I see their beautiful ? chapel of Raᶜ. »
3. « ... thou art justified, is recited for me thy book (?) eternally. »
4. « ... provisions in my presence, concerning the making of their duties, together with Raᶜ upon [his] rising. »
5. « ... as qualities. They do not repulse you upon the road I am ... thy two plumes. »
6. « ... them, advance him to heaven, unite her to his side (?), raise on high. »



7. « ... in thy time. Every good comes forth for me from heaven to Egypt. »
8. « ... you have enlarged their offerings, you have strengthened Egypt. »
9. « ... children (?) Every God (and) every Goddess rejoices at your approach, they are content with you ... »
10. « ... you command the Lords of the Dwat, the Dwellers in the West rejoice. »
11. « ... under exaltation. »
12. « ... excellent. »
13. « ... sṯ. »

The Western Horizontal Inscription

This inscription, which read from right to left, commences underneath the throne of the Goddess mentioned above, and terminates under the feet of Horus in the scene at the western end of the wall; (I put here also the vertical columns which are translated before accompanied the horizontal inscription) it reads : ←

« Live Horus, the strong Bull, Mery - Maat, dispatching his armies to conquest, returning with victory ; Favourite of Two Ladies, protector of Egypt subduing the foreign lands, bringing their people in humble attitude to Egypt. Golden Horus, Strong

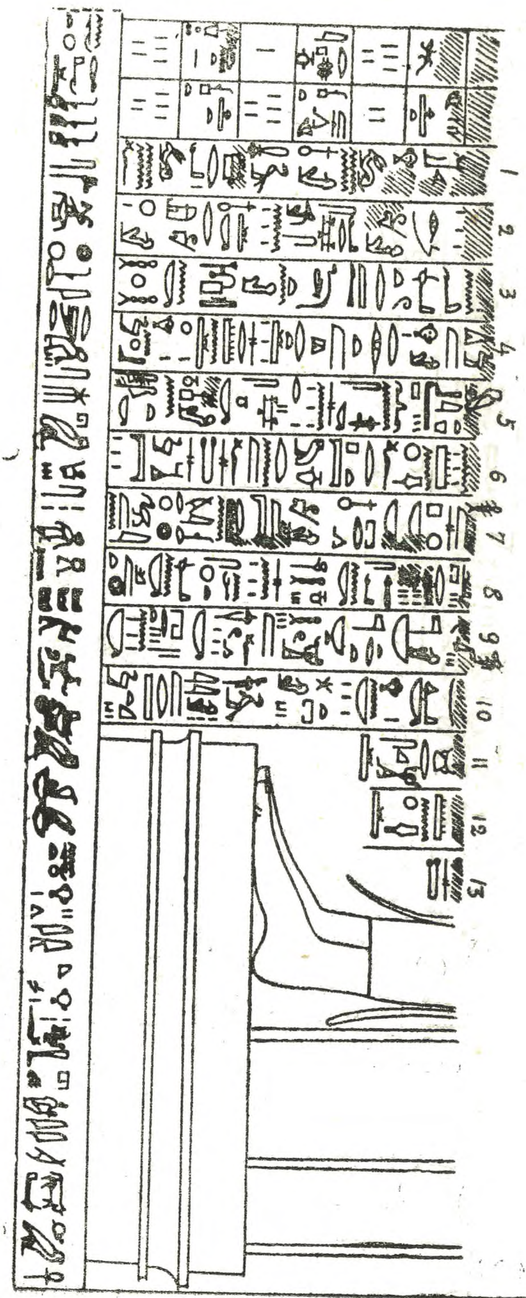
in years, Great in might, causing their chiefs to retreat ; attending to the overthrow (?) the king of Upper and Lower Egypt, Ruler of the Nine Bows, Sovereign of the victorious sword, Lord of the two Lands, Weser-maat-Raᶜ Setep-en-Raᶜ, beloved of the Gods, Lord of Diadems, Ramesses Mery-Amon, beloved of Osiris Khenty - Amentiu, Horus, the Avenger of his Father, Isis the Great, Mother of God, the great Divine Ennead who are in the Sacred, Land (i.e. th necropolis of Abydos).

(1)Lo, his majesty, may he live, be prosperous, be healthy, was as "Son whom - he - loves", the avenger of his father Wennefer, by making for him a beautiful and august temple, excellently for eternity, of beautiful white limestone of Aᶜyan ; two great pylons of excellent work, doorways of granite stone, door-leaves made of copper, wrought with sculptured figures of real electrum ; a sanctuary of pure alabaster, roofed with granite stone (2) his glorious seat of the beginning ; a resting - place for his divine Ennead, his august father (2) rests in its interior like Raᶜ when he reaches heaven, his divine form protects (him) who created him, like Horus upon the throne of his father. He made enduring the divine offerings, he established as permanent daily offerings for the first of the seasons feasts, at their special dates, offered to his Ka. He filled it with everything, overflowing with food and provisions, oxen, short horned bulls, fowl, incense, wine and fruit. [He] filled it with serfs, doubled in cultivated lands, made abundant in herds of catt le,. [Its] granaries are filled to overflowing, the heaps (of grain) neared heaven. The slaves of the storehouse of divine offerings are from the spoils of his victorious sword. Its treasury encloses every precious stone, silver and good ingots (?), its magazines are full of everything from the tribute of every foreign land. He planted many gardens, set with every (kind) of tree, all sweet and fragrant plants belonging to Punt, he made for it, (namely) the Son of Raᶜ, Lord of Diadems, Ramesses Mery-Amon, beloved of Osiris Khenty - Amentui, the Great God, Lord of Abydos. »

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(1) For a translation of the following , see Breasted Ancient Records of Egypt Vol. III, 222 ff. Champollicn Mon. Desc. I 696.

(2) Does „his august father " refer to Osiris, or to the real father of Ramesses, Sety I, whose statue, in a group with Osiris, Isis, Horus and Ramesses II, was found in fragments in the sanctuary ?



1	2	3	4	5	6	7	8	9	10	11	12	13	14

1	2	3	4	5	6		8	9	10	11	12	13	14

Conclusion :

In emulation of his father, Sety I, Ramesses II built a temple to Osiris in Abydos. This temple, which he named «House - of - Ramesses - Mery - Amon - associated - to - the Abydos - Nome », lies at the edge of the desert, a short distance from the northern temenos wall of the temple of Sety I.

Though mainly built of white limestone from the local quarries, block and red granite, alabaster, Nubian sandstone, and fine red quartzite sandstone from Gebel Ahmar (Abbassia), has also been employed. Some of these materials are mentioned in a dedication inscription (see p. 106).

This temple is smaller than that of Sety I, is rectangular in plan, and consists of an outer pylon and court, an inner pylon and court, a portico, two hypostyle halls, a sanctuary, and many subsidary shrines and chambers.

Abd el-Hamid Zayed

THE ENIGMATIC WOODEN OBJECT OF THE SECOND GIZA PYRAMID

BY

Dr. HISHMAT MESSIHA

In ASAE - Tome LXII, 1977 (pages 103-116), our collegue A. Ḥafeez Abd-el-ʿAl wrote that he had discovered a monument made of wood at the southern side of the Second Pyramid of Chephren on May 1st, 1960. The monument was transferred to the Egyptian Museum Cairo. It was registered under number (J. 93159) and number (S.R.18265) - R. Corr. 42.

Mr. A. Ḥafeez wrote that monument is an enigmatic wooden object.

The monument was restored by Mr. Aḥmed Youssef who wrote in the aforesaid volume (pages 117-120) :-

"At present it stands as an enigma, as nobody knows what it represents."

In the Egyptian Museum Register S.R. No 18265, it is written as follows :-

"Wooden object probably served in making the mummy, discovered in a rectangular box arranged in three rows, in a hole (107 × 80 × 65 cm.) hewed at the right end of a serdab South Chephren's Pyramid. Restored twice : in 1960 by Aḥmed Youssef, in 1975 by the Museum Laboratory."

In December, 1982 and January 1983, Dr. Ḥishmat Messiha visited the Military Museum at Cairo Citadel, he found some models of "Battering-rams" (See Figures 1 and 2).

By studying the enigmatic object of the E. Museum, Ḥ. Messiha found that it is a battering-ram which has been used in the Pharaonic Period to demolish castles.

Description and notes on the Ancient Egyptian model (the enigmatic object) :- (see plate No. 1).

1. It is 1.88 meters high.

2. It has an Egyptian cornice at the top without any decoration, except two bronze staples hanging, one on each side.

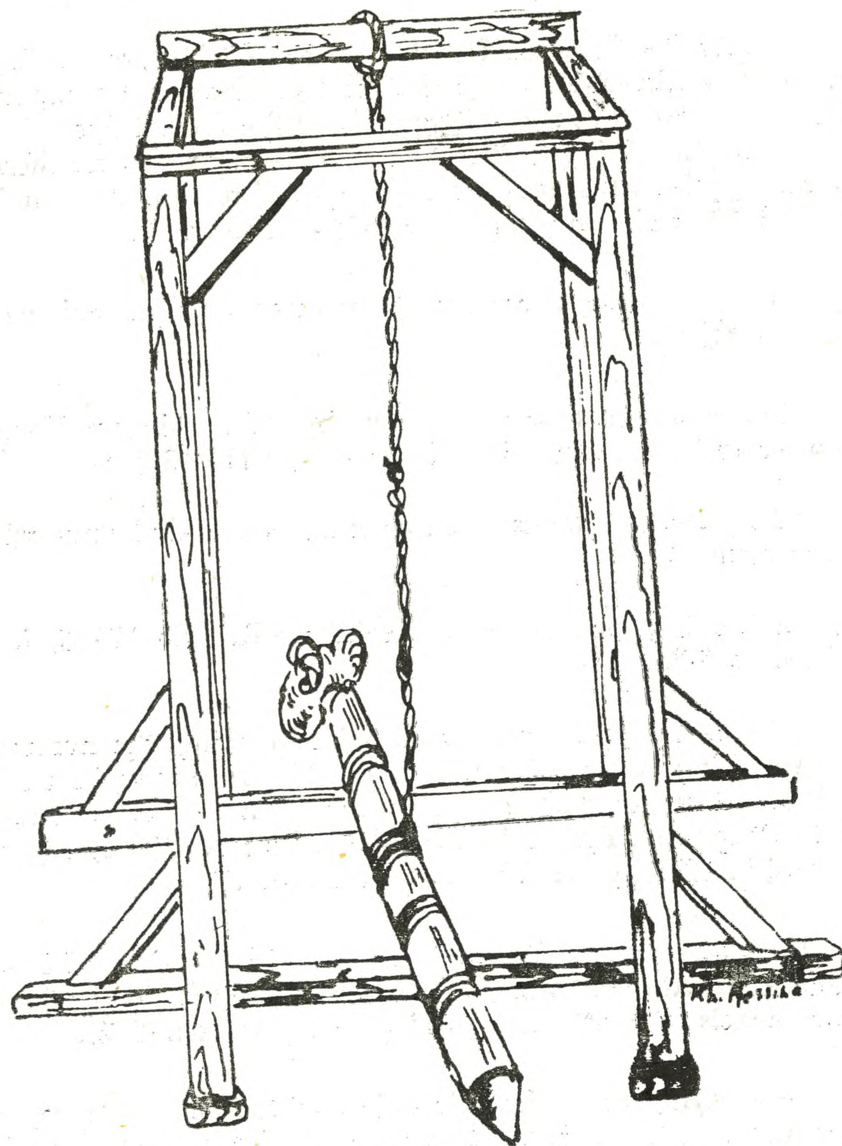


Fig. 1 Battering-Ram Military Museum

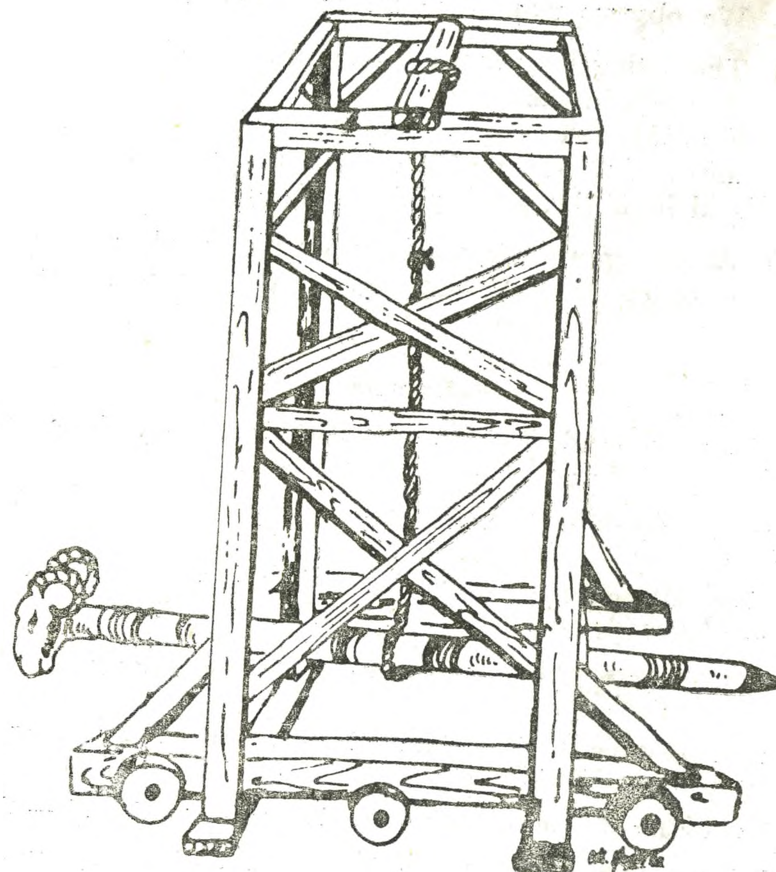


Fig. 2 Battering-ram Military Museum

3. Beneath the top, there are three bars in the shape of letter (H). Each side is of 52 cms. long. The bar in the middle is moveable of 60 cms. long.

4. Beneath the aforesaid shape, one sees another shape (II). Its dimensions are 61 cms. and 66 cms. long (the outside bars), but the inside bars are 50 cms. and 50 cms. long.

5. Below the aforesaid shape there is another horizontal (H) like-shape. Its dimensions are 61 cms. by 66 cms. long on the two sides and 50 cms. long in the middle.

6. The lower base is similar to the upper one and it is rectangular in shape of 73 cms. long by 63 cms. wide. It has cylindrical bars to strengthen it.

7. We observe two other things more :-

(*a*) The acting long bar, which is always embellished with a ram-head like-shape on one side and sharpened on the other side, is missing. The writer thinks that it is missing in order that not to be used against the pyramid itself (i.e. in demolishing it [1]).

(*b*) As a religious cult, the bars were incised very much in order not to be used against the pyramid also.

References

(1) ASAE : Annales du Service des Antiquités de l'Égypte, Tome LXII - 1977 (Pages 103 — 117 et Pages 117 - 120).

(2) Badawy (Alexander) : A History of Egyptian Architecture - Giza - edited by the Author, 1954.

(3) Badawy (Alexander) : Architecture in Ancient Egypt and the Near East - Cambridge and Mass., and London - England - 1966.

(4) Clarke (Somers) and Engelbach (R.) : Ancient Egyptian Masonary- London - 1930.

(5) Junker (Hermann) : Pyramiden - Zeit - Das Wesen der altaegyptischen Religion - Zurich, 1949.

(6) The Military Museum - models (Ground Floor) - The Citadel — Cairo.

(7) Neuburger (Albert) : The Technical Art and Sciences (pages 221 - 225 and 489) London 1930.

(8) Newberry = Newberry (Percy E.) : Beni Hasan Parts I and II London 1893, 1894.

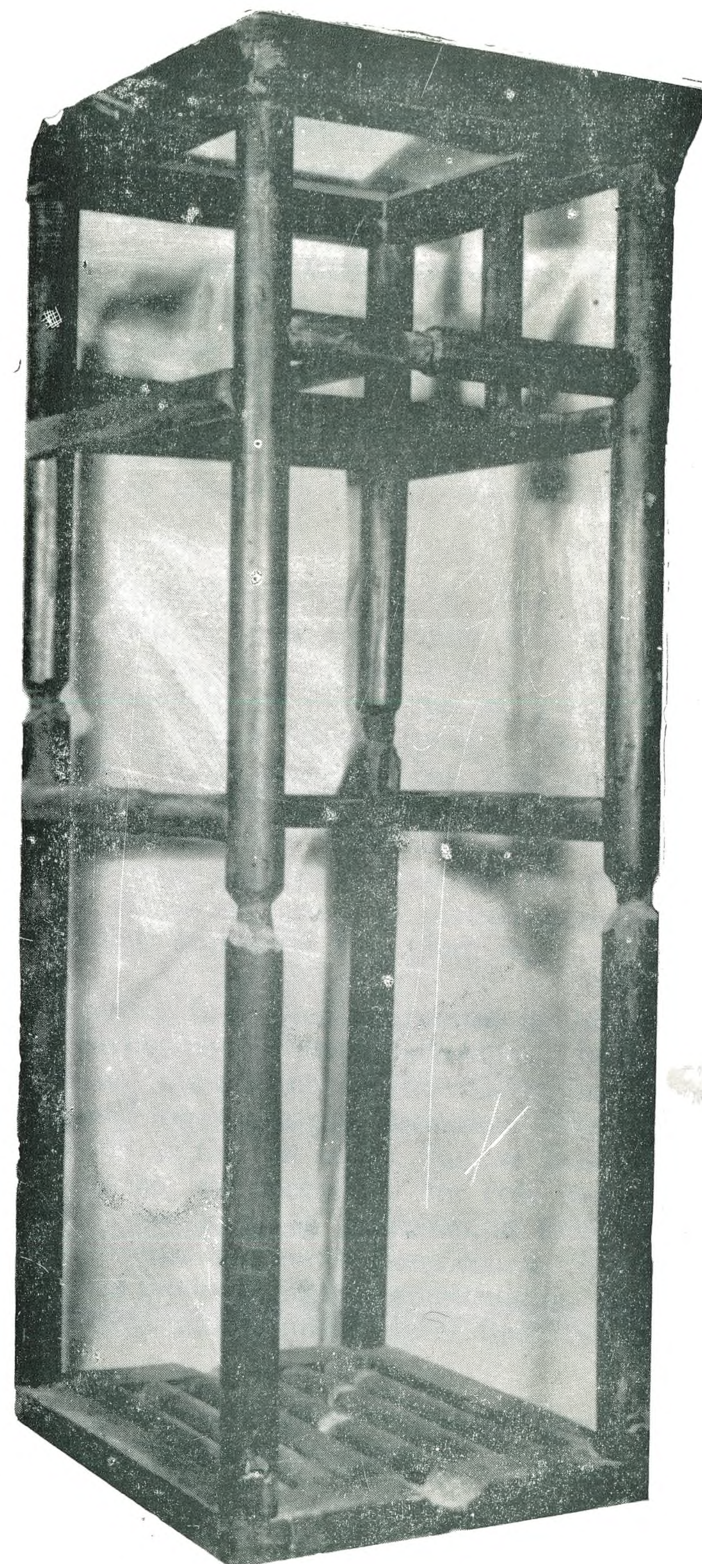
(9) S.R. = Special Register - monument No. 18265 — Egyptian Museum Cairo. II Section.

(10) Zayed (Dr. Abd - El - Ḥamid) : The Antiquities of Minia - Cairo - 1960.

Hishmat Messiha

April 12*th*, 1983

(1) See Figures Nos. : 1, 2 and plate No. I, then Compare The Tomb of Amenemḥat No. 2 in Zayed Fig. 13; Newberry part I - Tomb No. 2 plate XIV; ibid. part II Tomb No. 15 plate No.V; ibid. Tomb No. 17 plate No. XV.



The Enigmatic Wooden Object
J. 93159— S. R. 18265 (Egyptian Museum Cairo).

A NEW INTERPRETATION OF A WOODEN LINTEL AT THE COPTIC MUSEUM IN OLD CAIRO

by

GIRGIS DAOUD GIRGIS

The wooden lintel No. 753 at the Coptic Museum (pl. I) is from the al-Muallaka Church in Old Cairo. Its dimensions are 2.72m by 0.35m. According to a somewhat ambiguous Greek inscription on its upper part, it may be dated, at least, after Pierre Jouguet, to the fifty first Diocletian year i.e., 335 A.D.

Two scenes are represented on it. The first one is the triumphal entrance of Jesus Christ into Jerusalem riding on an ass. Three persons are in front of him. There is a child spreading his clothes in the way of the ass, a man holding a palm tree branch, and a woman (pl.II). The second scene represents Jesus Christ sitting on His royal throne with two angels on either side, surrounded by an open curtain (pl. III). There are also seven persons on one side of the curtain (pl.IV), and six on the other side (pl.V), the total are thirteen. The upper part of the lintel bears a partially defaced Greek inscription in four horizontal lines glorifying the Lord Christ.

The two scenes have been interpreted by Marina Sacoupoulo (1) as having no relation to each other. In her opinion the first represents the entrance of Jesus Christ into Jerusalem, while the second represents the ascension. We agree with her interpretation of the first scene. But we believe that the second may not be the ascension, for only eleven apostles were included in the scene of ascension, as Judas has already perished and Matthias had not yet been chosen. (2) Also, in the biblical as well as the iconographic representation of the ascension, Jesus Christ is always much higher than the apostles (3).

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(1) Marina Sacopoulo, "Le linteau copte dit d'Almoallaka," *Cahiers Archéologiques* 9 (1957) pp. 99-115 (Imprimérie Nationale-Paris).

(2) Acts 1:26

(3) Luke 24:51, Acts 1:11

A new interpretation should be sought. In our opinion, The first scene represents his triumphal entrance into Jerusalem as at his first advent, (pl. II) with the three persons representing the people of Israel.

The second scene represents his rule as king at his second advent (pl. VI). Both concepts are basic items in the Christian creed. The royal character of his entrance into Jerusalem are present in the following texts : "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is Just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. (Zachariah 9 : 9). "Sing, O daughter of Zion ; shout, O Israel, be glad and rejoice with all the heart, O daughter of Jerusalem". (Zephaniah 3 : 14) "Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt". (John 12 : 15).

The second scene represents the kingdom of Jesus Christ on earth at his second advent. The woman in the scene represents the church on the right hand of the king. "Kings" daughters were among thy honorable women : upon thy right hand did stand the queen in gold of Ophir". (Psalm 45 : 9).

The twelve apostles will have their share in the coming kingdom of Jesus Christ. This is evident in the following quotations. "The wall of the city has twelve foundations, and in them the names of the twelve apostles of the Lamb". (Revelation 21 : 14). "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19 : 28).

The Greek inscription is an allusion to the well-known passage of Isaiah 6 depicting God on his throne of glory. This passage is partially quoted in the liturgy of St. Cyril, "Holy, Holy, Holy heaven and earth are full of thy holy glory." (1) (see plate VII upper part, second register).

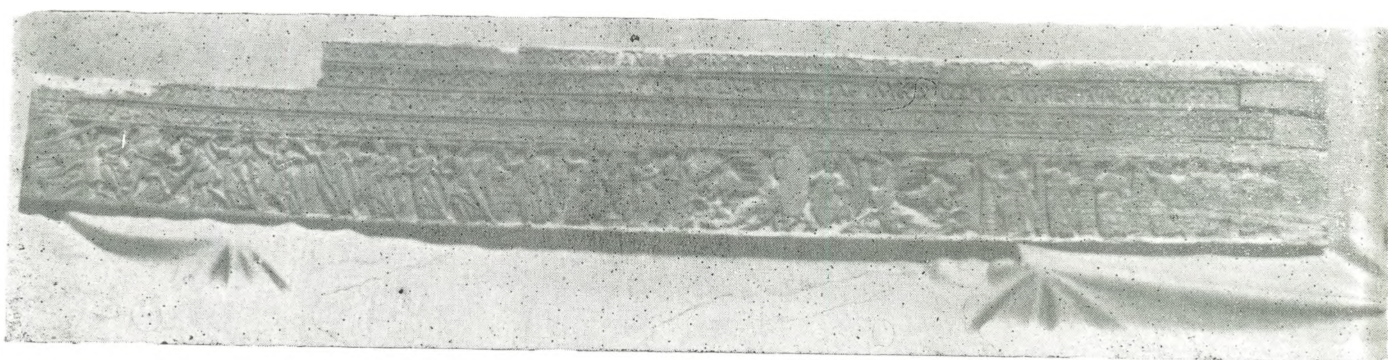
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(1) F.E. Brightman et al., *Liturgies, Eastern and Western* (Oxford : Clarendon Press 1965), vol· 1,p. 176.

The open curtain refers to the fact that these words are mentioned, at least partially, during the liturgy. For the Coptic sanctuary is usually closed by a curtain, which is opened only during the service.

We conclude that this lintel is one unit, representing the royal character of Jesus. Christ at his first and second advents. It illustrates important parts of the liturgy service in the Coptic Church.

Girgis Daoud Girgis
Chief Curator of the
Coptic Museum



Wooden lintel- Coptic Museum No. 723.

Pl. I



The First advent (Detail of plate I).

Pl. II



Christ between two angels (Detail of plate I).

Pl. III



Detail of plate I - Left Part.

PL. IV



The Six Apostols right part (Detail of plate I).

Pl. V



The second advent. (Detail of plate I).



Isaiah 6 Upper part second registe· (Dctail of plate I).

Pl. VII

The Monogram of Christ on Coptic Monuments As a Decorative Element

By

Girgis Daoud Girgis
Coptic Museum

Constantine accepted Christianity and was the first Roman Emperor to recognise it as one of the religions of the Roman Empire. (I) reportedly, after a vision which appeared to him.

The vision, according to Eusebius as related to him by Constantine, was . . . "about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a Cross of light in the heavens, above the sun and bearing the inscription, "CONQUER BY THIS".

At night, continues Eusebius . . . "in his sleep the Christ of God appeared to him with the same sign which he had seen in the Heavens, and commanded him to make a likeness of that sign he had seen in Heavens".

Constantine then ordered a standard to be made using gold and precious stones in the form of a Cross with the Monogram of Christ above it.

The standard, again described by Eusebius, as he himself had seen it, is "A long spear overlaid with gold formed the figure of the Cross by means of a transverse bar laid over it.

On the top of the whole was fixed a wreath of gold and precious stones, and within this the symbol of the Saviour's two letters indicating the name of Christ by means of its initial Characters "the Affricata XP:" the letter P being intersected by X in its center". Constantine's standard is called the Labarum. (Pl. I).

(I) T.R. Glover. The Ancient World. 1953 P. 429.

The Monogram of Christ came into common use and was later found on many monuments made from different materials. During its use it underwent various modifications of form as shown in (Pl. II, A,B,C,D,E,F).

During my work in the Coptic Museum, Old Cairo, Egypt, I noticed that a design referred to as a flower (II) in previously published descriptions of a number of Coptic Monuments, shows features and associations which suggest that it was not intended as a flower, but as a symbol, and might be a modification of the Monogram of Christ.

I estimate those monuments as belonging to the 4 *th* — 5 *th* century A.D.

On investigating this point more closely, some points favouring this idea were noticed in the following monuments decorated with the Flower :

I. A limestone stela ornamented in relief with two designs, one above the other; the upper one looks like a flower with six petals, the lower the monogram of Christ. (Pl. III) No. 9707 Coptic Museum. Proven. Arment Dim. 92 × 37 cm. No. Eg. No. 8585 Crum, Coptic Monuments du Musée. du Caire pl. XXXII.

II. A Recatangular block of limestone, on its interior surface the flower like design carved in relief. (Pl. IV) No. 8331 Coptic Museum. Prov. Bawit, Dim. 109 × 71 × 35 cm. Eg. No. $\frac{29}{20}\Big|\frac{II}{3}$ Maspero Guide, 1915 p. 244.

III. A limestone frieze ornamented with the same flower carved in relief, this time present within a garland surmounted by two angels (Pl. V) No. 7985, Prov. Saqqarah, Dim. 128 × 40 cm. Eg. No 39820.

(I) Philip Schaft & Henry Wace. Nicene and Post Nicene Father of Christian Church. Volume I second series 1952 pp. 490, 491.

(II) MARIA CRAMER. Das Altägyptische Lebenszeichen im Christlichen (Koptischen) Ägypten, 1955, p. 22.

IV. A limestone stela (in six fragments) ornamented with an Egyptian Ankh and in the circle of the Ankh sign the flower design (Pl. VI) No. Coptic Museum. 9328, Dim 39 × 34 cm. Eg. No. 8531, Crum, Coptic Monuments. 1975, Pl. XXII.

Both the form of the flower and its location and associations have certain features which suggest that it was intended to be a modification of the Monogram of Christ.

The flower has six petals arranged along three lines that cross each other at their centres resulting in an effect which can be likened to the three axes of the Monogram.

In the first example (Pl. III) the position of the flower above the Monogram is striking as it would have been unusual to put anything above the Monogram of Christ

In the second example (Pl. IV) the flower is carved on a surface bounded by two columns on the sides and above a rounded top.

This piece is probably the facade of a sanctuary or an Altar as Maspero mentioned in his Guide du Musée du Caire, Fragment d'une des Chapelles de Bawit (I).

In the third example (Pl. V) the location of the flower within a wreath surrounded by angels is very striking as according to tradition, a representation of Christ, or somthing referring to him occupied such a place. Ilustrations of Christ in such a location are seen in the following examples.

A) A carved ivory comb with biblical scenes. No. 5655 Coptic Museum, Eg. No. 31297, Prov. Antinoe (Pl. VII).

B) A carved limestone Frieze, Christ inside a circle surmounted by two angels. No. 7108 Coptic Museum, Eg. No. 37799, Proven. Dashlout, Dim. 104 × 36 cm. (Pl. VIII, A).

(I) Maspero. Guide du Musée du Caire 1915, p. 224.

C) A carved panel of wooden door from St. Barbaras (I) Church (Pl. VIII. B) No. 728 Coptic Museum.

The same applies to the position of the flower in the circle of the ʿànkh sign in the fourth example, (Pl. VI) this is almost a copy of a textile (2) which was used as a Christian sanctuary curtain showing the Egyptian ʿànkh with the Monogram of Christ in the place occupied by the flower on the stela. (Pl. IX) No. 2023 Coptic Museum.

In conclusion, the following points suggest that the flower is a modification of the Monogram of Christ :

A) The similarity of the form of the flower to the monogram,

B) The distinguished position it occupies,

C) The fact that corresponding positions in some other monuments are occupied by a representation of Christ or his name,

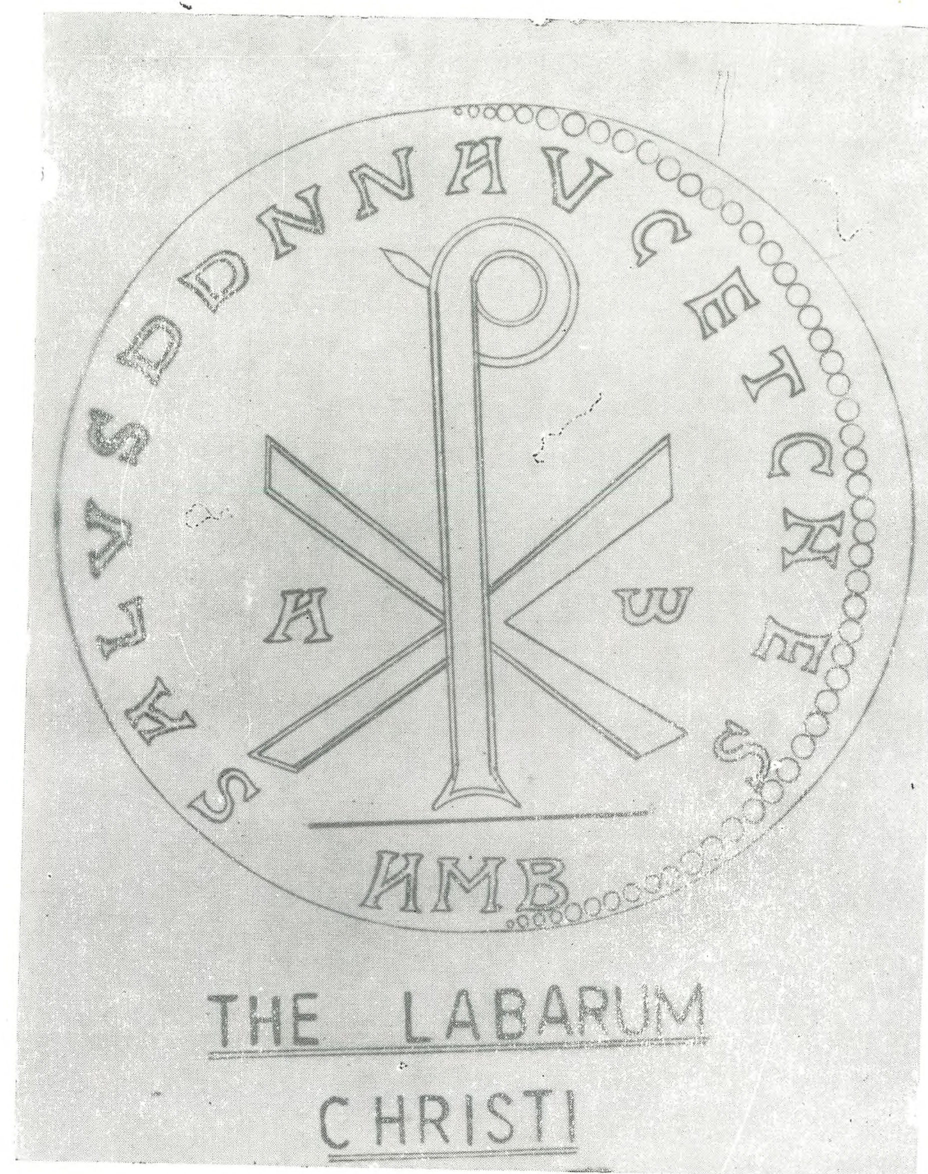
A possible reason for the development of such a modification the meaning of which cannot be easily recognised is that Christians during times of persecution used symbols which could not be interpreted except by Christians to avoid unnecessary suffering.

THE FLOWER CAN BE ONE OF THOSE SYMBOLS.

Girgis Daoud Girgis
Chief Curator
of
Coptic Museum
1983

(I) N.B. In the three pieces No. 5655, 7108, 728, I have noticed that a halo around the head of Christ or Saints probably was not used before the beginning of the 4*th* Century.

(2) Annales du Service des Antiquités de L'Égypte Tome LXV pp. 129-133-1983.

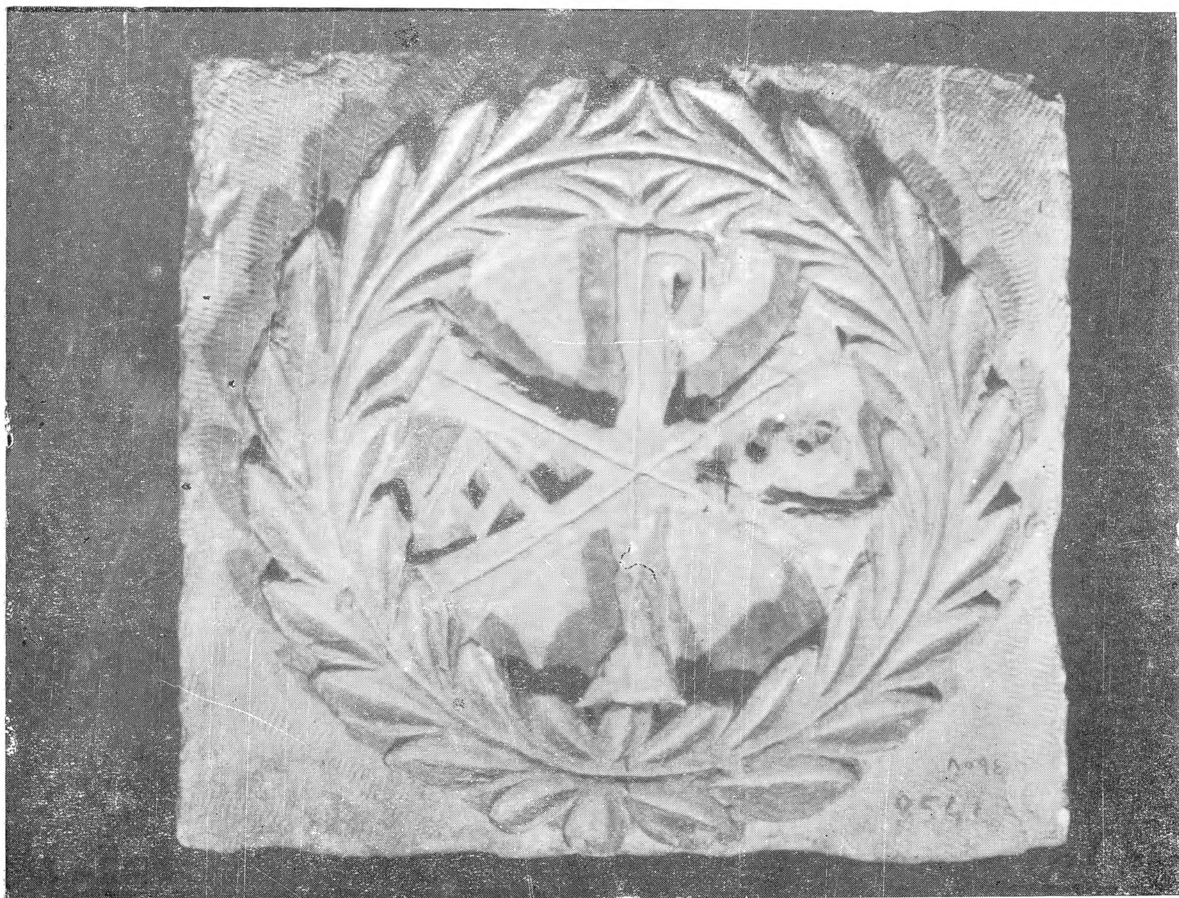


The monogram of Christ

Pl. II A



The Monogram of Christ



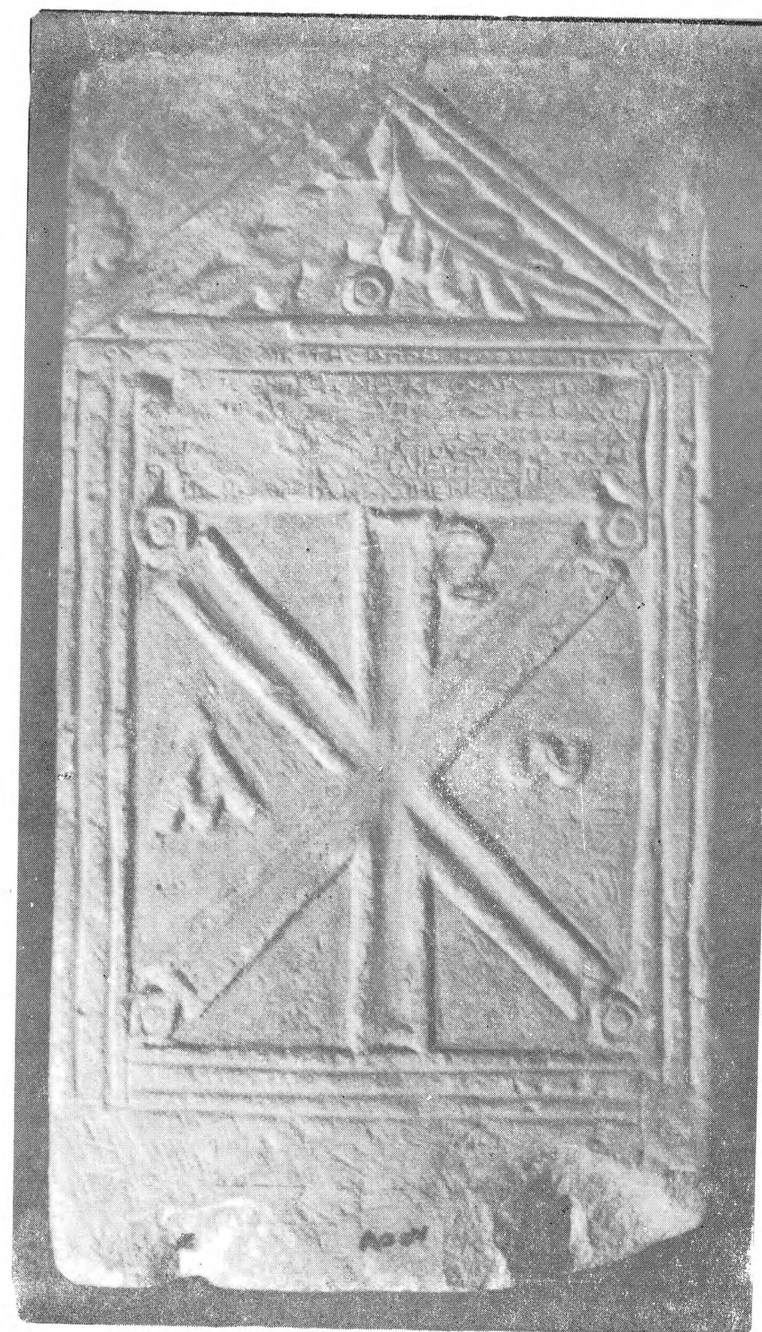
The Monogram of Christ

Pl. II B

Pl. II C



The Monogram of Christ



The Monogram of Christ

Pl. II E



The Monogram of Christ

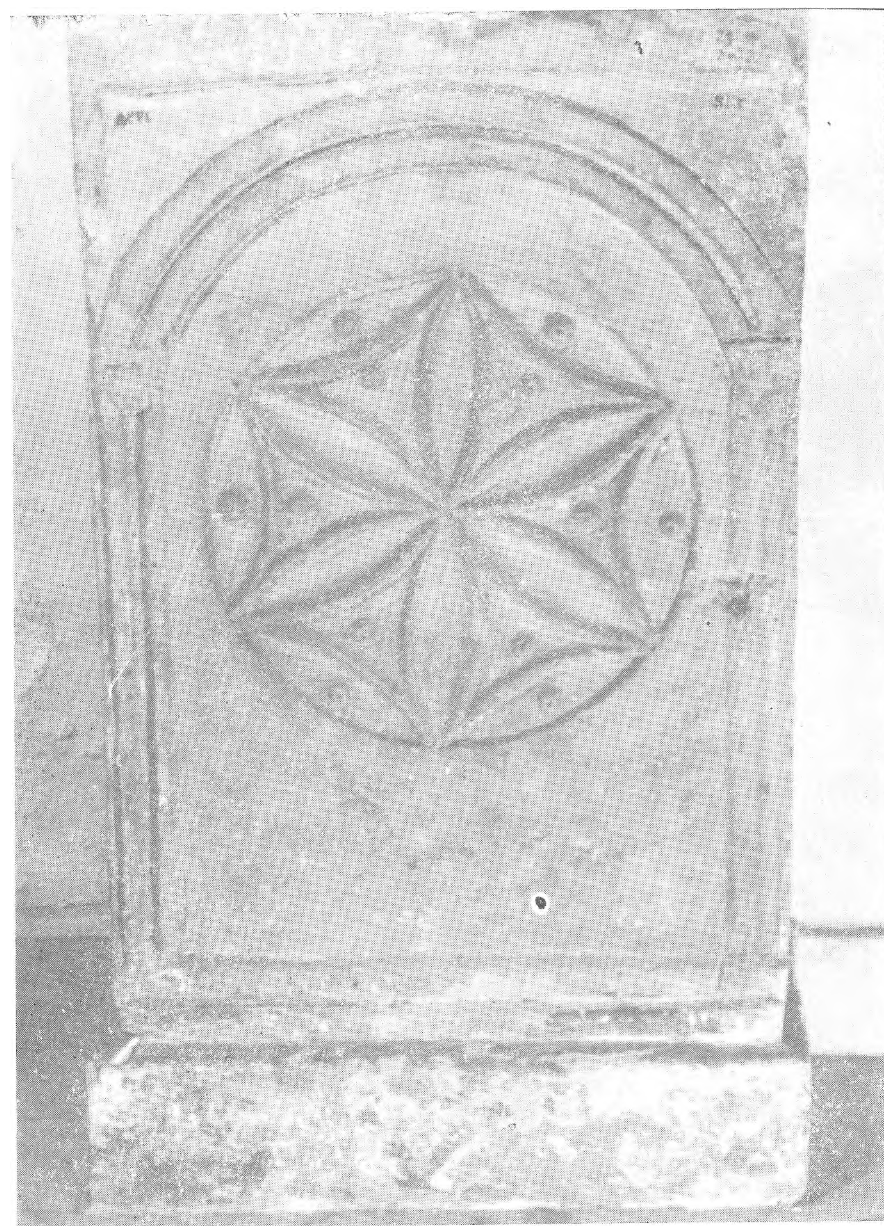


The Monogram of Christ

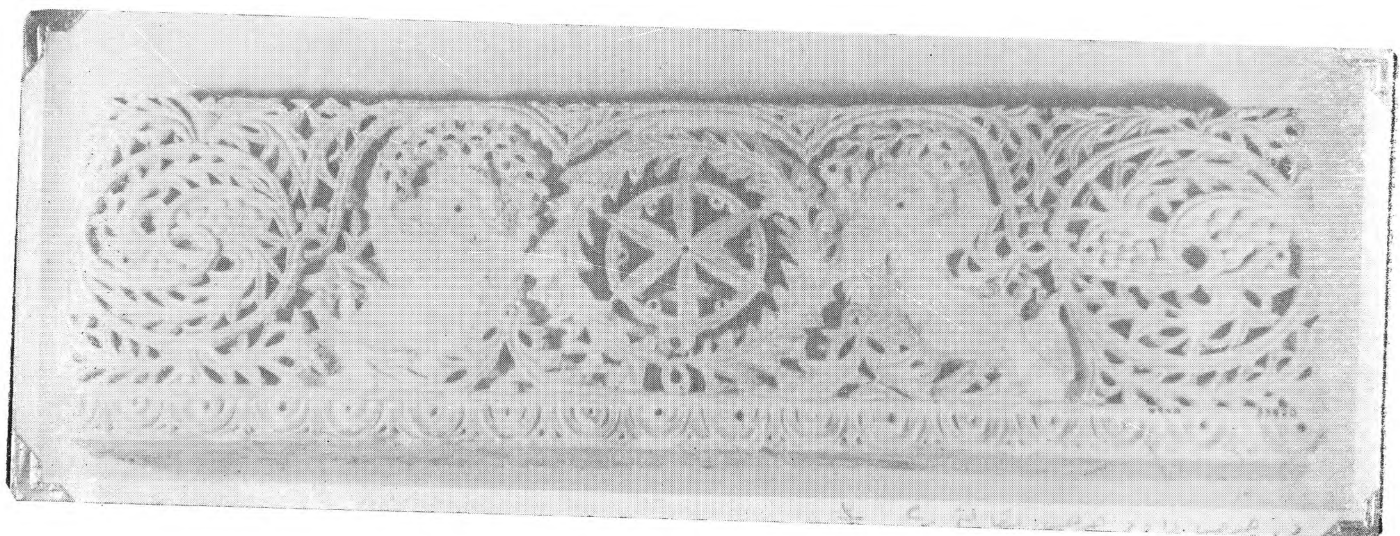
Pl. II F



Stela No. 9707, Coptic Museum



A Rectangular block limestone No. 8331, Coptic Museum

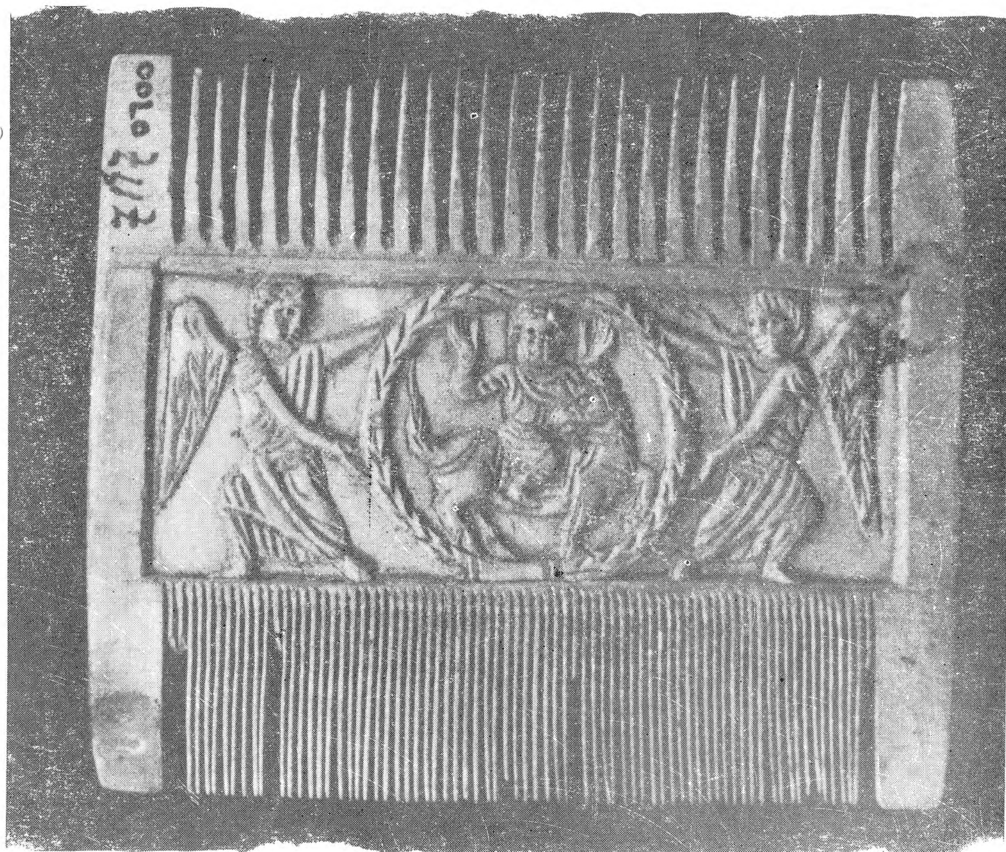


A limestone frieze No.7985, Coptic Museum

Pl. V



A limestone stela No. 9328, Coptic Museum



A carved ivory Comb, No. 5655, Coptic Museum

Pl. VIII



A
A carved limestone frieze No. 7108, Coptic Museum



B
A Carved Panel of wooden door from St. Barbara's Church No. 728, Coptic Museum



Christian sanctuary curtain No. 2023, Coptic Museum

Pl. IX

Two Column-Bases of King Merenptah From Memphis

By

Ahmed Mahmoud Moussa

The two big limestone bases of columns, published here are now kept in the garden of Mit-Rahina, to the east of the colossus of Ramesses II (Pl. I, II).

These two bases were found in Tell-Qalaa to the east of the alabaster sphinx near Mit - Rahina,on the south side of the road leading from El-Badrashein to Saqqara.

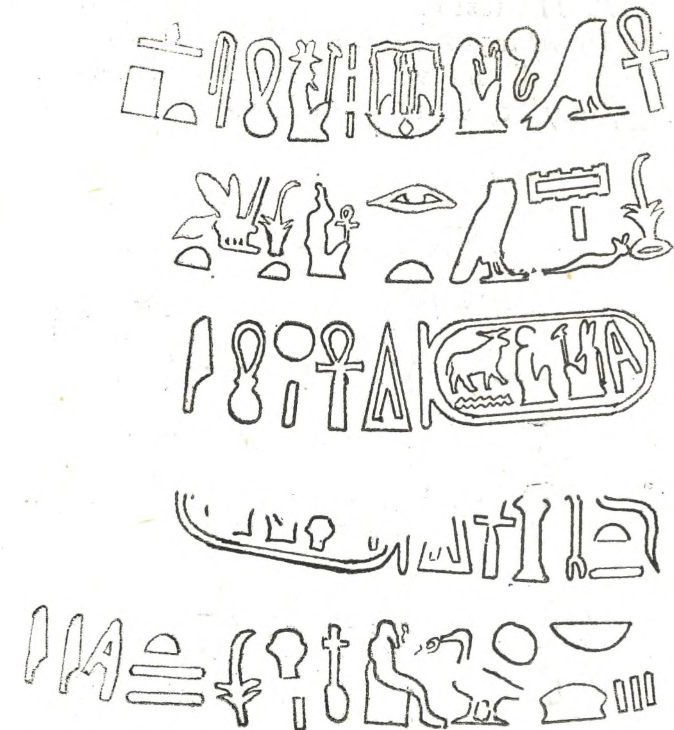


Fig. 1

Both the bases are similar in form. Each of them bears the cartouche of Merenptah from the nineteenth dynasty. The two blocks were firstly used in such a building as parts of walls or ceiling, because of the traces which are still referred to the decoration on the surface of one of them. In the time of Merenptah the

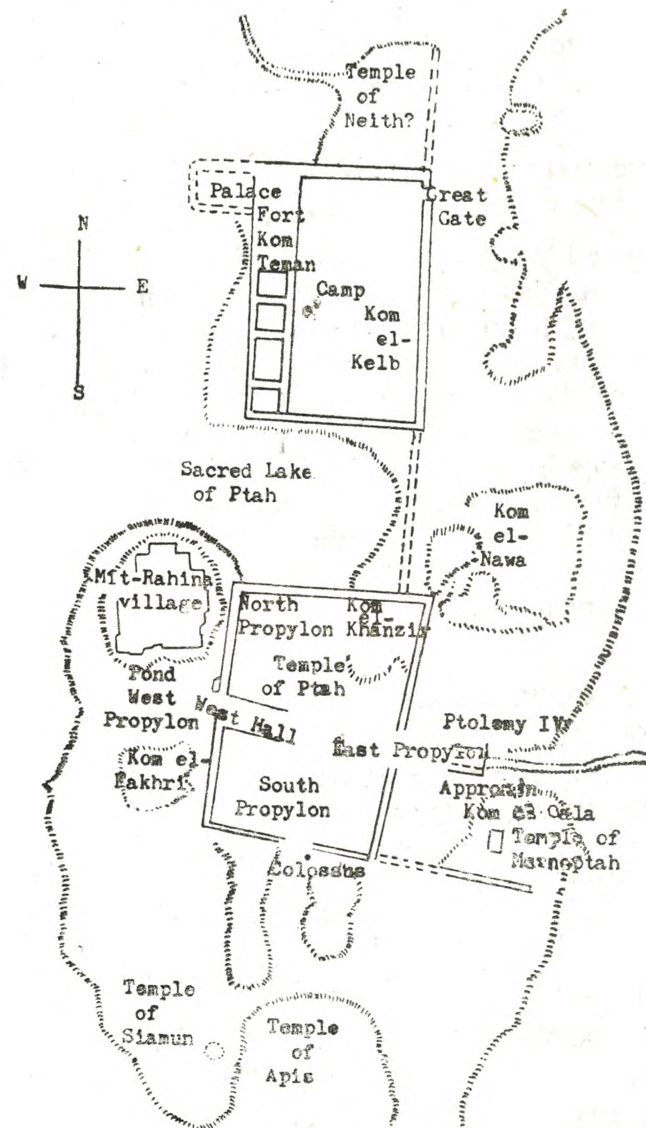
two blocks were used as bases of columns. The diameters of one of them is about 194cm. and 61cm. thick, while the other is 196cm., and 69cm. thick. Each base bears a horizontal line of incised hieroglyphs round the perimeter. The text on the first base reads : (Pl. II, III & Fig. 1) ʿnḫ- Ḥr nb (ḥk3) ḥbw mi T3-ṯnn sḥtp rs inb. f m irt M3ʿt nswt-bit B3-n-Rʿmr-Imn di ʿnḫ mi Rʿ, s3 Rʿ nb ḫʿw Mr-n-Ptḥ-ḥtp-ḥr-M3ʿt di ʿnḫ ḏd w3s ḏt, mry Ptḥ nfr ḥr nswt-t3wi" "The living one, Horus[1]), Lord of Jubilees, like Ta-ṯenen[2]. He who pacifies the one south of his wall[3] in performing right. The king of Upper and Lower Egypt, Ba-en-Rē-mery-Amun, given life like Rē. Son of Rē, Lord of diadems, Meren-Ptaḥ-ḥetep-ḥer-Maat, given life, stability and dominion for ever. Beloved of Ptaḥ, the fair of face, king of the two lands". The text on the second base reads:) Pl. IV-V & Fig. 2): " ʿnḫ Ḥr wr nsyt mi Itm ir wšb ḥr Kmt fḫ R-bw nswt-bit B3-n-Rʿ mry-ʾImn di ʿnḫ w3si s3 Rʿ Mr-n-Ptḥ-ḥtp-ḥr-M3ʿt di ʿnḫ mi Rʿ ḏt, mry Ptḥ wr mrwt di.f 3wt-ib"



Fig. 2

"The living one Horus, great of kingship like Atum[5]), who protected Egypt[6]) who destroyed the Libyans[7]), the King of

Upper and Lower Egypt, Ba-en-Rē-mr-Imn, given life and dominion, Son of Rē-, Meren-Ptaḥ-ḥetep-ḥer-Maat, given life like Rē for ever, beloved of Ptaḥ, great of love, may he grant joy".



Memphis.Key-plan
Adapted from Petrie,Memphis,i,pl.i.

Comments:

On the first base we can notice the epithet ʿnb ḥbw mi T3-ṯnn' which based on the one adopted by Ramesses II, father of

Merenptah, following his second jubilee. This means that Merenptah had celebrated two jubilees within his relatively short reign, which would be exceptional.

On the second base is mentioned that "who destroyed the Libyans", refers to the war with the Libyans. According to this, the column bases may be dated to Merenptaḥ's year 5 (1220 B.C.)[8]).

The bases were most probably one of Merenptaḥ's buildings at Memphis in a temple[9]) or a palace[10])

In the year 1909, Mr. M. Petrie excavated the site of a temple of Merenptaḥ in Tell el-Qalaa near Mit-Rahina, while the site of the palace of Merenptaḥ in Tell el-Qalaa also was excavated by a mission from the University of Pennseylvania in 1915-1917. No remains of the monuments are to be seen in the site now. The mission excavated the site, and put a plan of the building, according to the blocks, found in the site. The site of the excavations of the mission was a little south-east of the site of the excavations of M. Petrie. According to the mission of the University of Pennseylvania a construction of a temple of Ptaḥ was adjoining the palace[11]).

Notes :

(1) ASAE, XXVII, p. 216.

(2) ASAE, LIV, p. 363.

(3) Sethe, Beiträge zur altesten Geschichte Aegyptens, 130-1.

(4) ASAE, XXVII, p. 83,89.

(5) Itm (w) : Atum, the original sun-god of Heliopolis, later identified with Rē; represented as a man, or king, wearing the crowns of the south and north of Egypt. Like many other gods he carries in his hands the scepter and Ankh, emblem of life. On a stela from Tell el-Balamoun, in Cairo Museum J.E. no. 71302, we can notice 'nsyt. f d̲t mi Ttm' his royalty exist forever like Atum', ASAE XXXIX, p. 128.

(6) ASAE, XXVII, p. 28.

(7) H. Gauthier, Dictionnaire Geographique, t. III, p. 117.

(8) H.S. Bakry, Aegyptus, 53 (1973), pp. 3-20. ; J.H. Breasted, A History of Egypt, p. 466. ; G. Steindorff and K.C. Seele, When Egypt Ruled the East, p. 252.

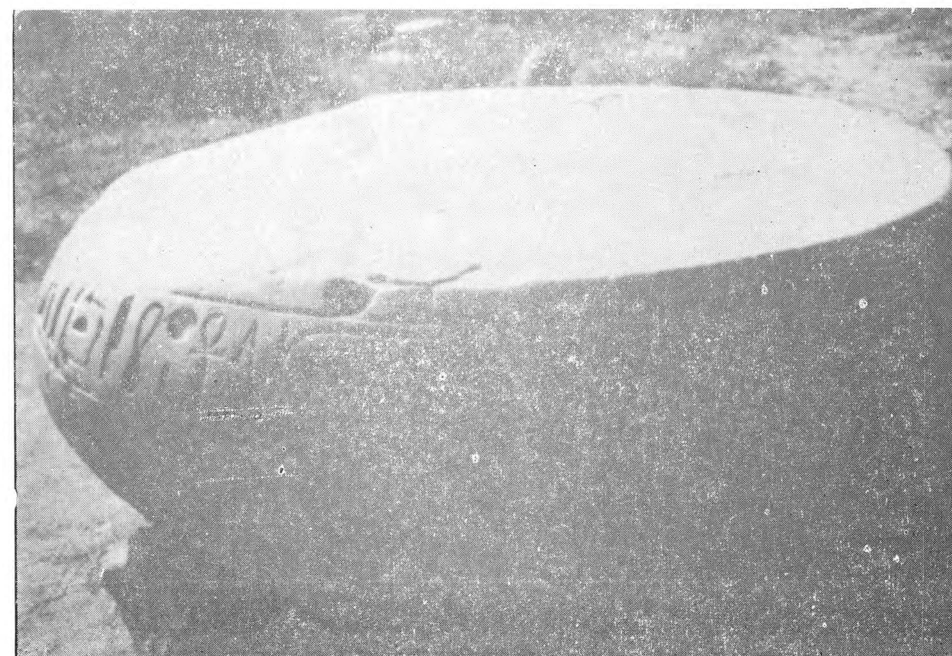
(9) Petrie, Memphis I (1909), pp. 10-12.

(10) Edgar in ASAE, XV, pp. 97-104.

(11) All the details of this palace and its furnitures were described by Clarence S. Fisher in, The Museum Journal of University of Pennsylvania. vol. VIII., p. 211.



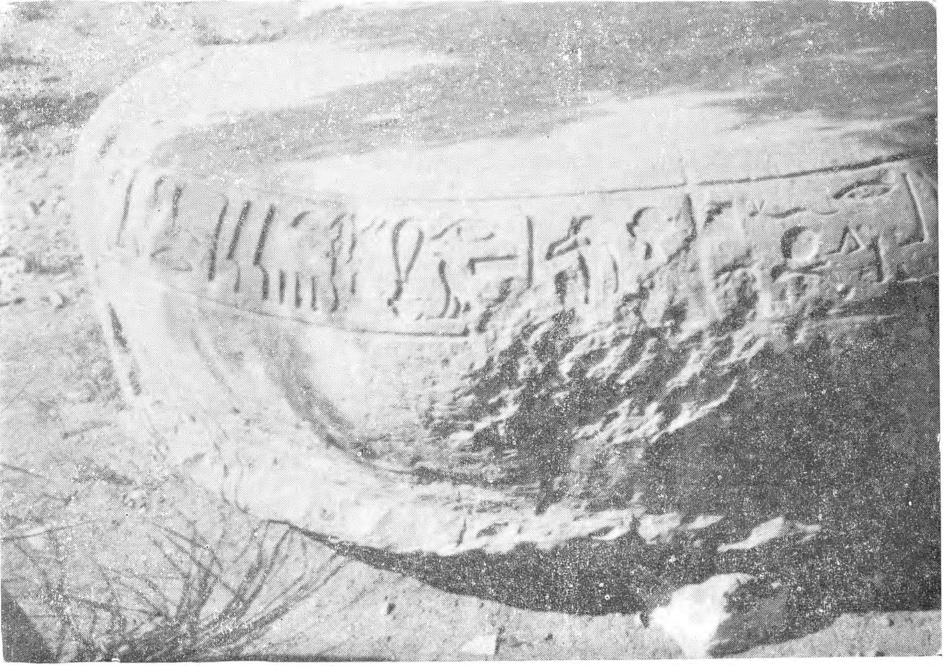






Pl, III





Pl. IV







RELATIVE AND ABSOLUTE DATING WITH RESPECT TO ANCIENT EGYPTIAN CHRONOLOGY

by

SHAWKI M. NAKHLA

SUMMARY

For many years archaeologists have been using relative chronology as a major tool for dating historic sites and findings. Historic records e.g. the lists of the kings and private ancestor lists played an important role in this field. On the other hand, astronomical records together with classical historic records helped in establishing absolute chronology for a great part of ancient Egyptian history.

However, it was not until 1952 when W.F. Libby proposed his method of dating by measuring the natural radiocarbon concentration in ancient objects, that it became possible to establish absolute chronology for undated historic periods and events as well as to check historic dates.

Correlation between carbon-14 dates and historic dates showed certain discrepancies of varying importance. The dates obtained for certain historically dated ancient Egyptian samples are given.

GENERAL PART

Chronology or dating of a sequence of events is distinguished into relative and absolute chronology. While relative chronology or relative dating means dating an object or event with respect to other objects or events, absolute chronology or dating gives a fixed date for a given phenomenon.

Relative Chronology

This can be obtained by the following means :

A) **Typology** :

That is studying the typological evolution of different objects and artifacts and arranging them on a chronological scale. This type of study proved to be valid when the chain of evidence is strong and complete and by this way it has been possible to establish relative chronologies for nearly all earlier civilizations.

B) **Stratification** :

Where in many historic sites, one finds a series of strata, each of which corresponds to a certain civilization. By comparing the characteristics of the findings in each stratum with those in adjacent strata as well as with those found in other similar regions, different civlizations can be correlated to one another.

C) **Pollen grain analysis** :

The qualitative and quantitative examinations of pollen grains in a given archaeological site, give an indication of the plants that have been growing contemporary to the civilization in question as well as the relative abundance of these plants. As a given flora is a function of the climatic conditions thus, such an archaeological site or civilization may be related to a given climatic period as well as to other nearby civilizations characterised by the same type of flora.

D) **Lists of the kings, biographical data and private ancestor lists :**

These lists which generally give the names of the kings in the order of succession to throne as well as the regnal years of each king have been of great value in establishing the relative chronology as well as the absolute chronology of the ancient Egyptian history.

The most important sources for establishing relative ancient Egyptian chronology can be summarized as follows: (cf. Hornung, 1964 ; Breasted, 1927 ; Hayes, 1953, 1961 ; Gardiner, 1961 ; Iskander, 1979.

a) **Herodotus** : This famous Greek historian, wandered all-over Egypt in fifth century B.C. The second volume of his histories is devoted to Egypt.

b) **Manetho** : An Egyptian priest from the Ptolemaic period (about 300 B.C.). He wrote by the order of king Ptolemy II "three Egyptian Memoirs" in which he grouped the kings from Menes to Nectanebo II into 30 dynasties.

c) **The Annals of the Palermo stone** : This is a large fragment of a big basalt slab which give a list of kings of upper, lower, and United Egypt from before the 1 *st* Dynasty until the middle of the fifth Dynasty together with important events or annals.

d) **List of Saqqara** : This list was discovered in the tomb of the Royal scribe Thunery at Saqqara and is now in Cairo Museum. It gives the names of 47 kings, starting with Adjib of the first dynasty and ending with Ramses II.

e) **The famous Turin Papyrus** :

This is a hieratic papyrus dating from the 13*th* century B.C. from about the reign of Ramses II. It contains a list of kings up to those of the nineteenth dynasty and indicates the regnal years for each king

f) **List of Abydos** :

On the walls of the temple of Seti I at Abydos one can distinguish a table giving the names of 76 kings beginning with Menes, the founder of the first dynasty and ending with Seti I, the second king of the nineteenth dynasty.

g) **List of Karnak** :

It was discoverd in 1825 and is now in Paris. It dates back to the reign of Tuthmosis III and gives the names of 62 kings.

In addition to the sources mentioned above, the numerous archaeological results and data obtained from the archaeological sites and excavations helped in establishing the relative chronology of the Ancient Egyptian History.

Absolute Chronology

The most important methods with respect to the Egyptian chronology are :

(A) Astronomical dating.

(B) Carbon-14 dating.

(C) Thermoluminescence dating

A-Astronomical dating

This is of fundamental importance in establishing the Egyptian chronology. It is based on the astronomical cycle of the Sothis star (Sirius) whose heliacal rising marked the beginning of the flood of the Nile and the beginning of the Egyptian new year (Parker, 1950 ; Hayes, 1962).

This cycle arised from the fact that there was a discrepancy between the Egyptian year consisting of 365 days and the solar year of 365 days, 5 hours, 48 minutes and 46 seconds. As a consequence of this discrepancy, the heliacal rising of Sothis fell one day earlier in the Egyptian Calendar every four years and had moved a whole year in a period of 1453 years a period known as "Sothic cycle".

Censorinus the Roman author recorded that the heliacal rising of Sothis took place on the Egyptian new year's day in the year A.D. 139 probably for the first time during the "Sothic cycle".

From this starting point, it is possible to place chronologically any dated record of the heliacal rising of Sothis within a margin of 12-13 years, if it is known in which Sothic cycle i.e. in which period of 1453 years, the king lived whose regnal year is used in the date in question.

Three such records are known :

1. The Il-lahun papyrus.
2. The Papyrus Ebers.
3. The Elephantine record.

THE NEW KINGDOM CHRONOLOGY

The Ebers record, dates a heliacal rising of Sothis on the 9th day of the 11th month of the regnal year 9 of Amenophis I, a date which can be fixed in the year 1544-37 B.C.

From the Elephantine record together with the lunar dates, and from what is known of the royal succession between Amenophis I and Tuthmosis III, it has been possible to calculate the unknown regnal year of Tuthmosis III as 1451 ± 4 B.C. as well as the accesion of Tuthmosis I to the throne in the year 1490-89B.C.

With the aid of these two latter records together with a mass of other evidence, it has been possible to establish the regnal years of practically all the kings of the New Kingdom between the 16th and 11th century within margins of a few years but for the beginning of the period with two alternatives separated by not more than 20 years.

MIDDLE KINGDOM CHRONOLOGY

The Il-Lahun papyrus dates a heliacal rising of sothis on the 16th day of the eigth month of the regnal year 7 of a king identified as Sesostris III. The year mentioned can thus be calculated as 1870 ± 6 B.C.

From this starting point, it has been possible to calculate the beginning of the 12th dynasty as 1990 B.C. As the Turin papyrus gives 213 years in all for this dynasty, its end can be calculated as 1777 B.C. or following Parker's suggestion as 1786/85B.C.

For the 11th dynasty, which preceded the 12th dynasty, contemporary sources give (120 + x) years, the Turin papyrus 143 years and the late historian Manetho 34 which is probably an error for 143.

The beginning of the 12th dynasty calculated from the year 1991 B.C., the first year of the 11th dynasty would then be 2134 B.C., which can be regarded as a more or less exact date within very small margins

OLD KINGDOM AND THINITE CHRONOLOGY

For this period, there are no such fixed dates, no astronomical records and no complete contemporary lists of kings with regnal years. However, the royal succession has been established with few uncertain details except for the first intermediate period between the Middle and the Old Kingdom (Save-Soderbergh, 1959).

A very important point in this connection is to fix a probable date for the end of the 8*th* Dynasty. Hayes, 1962 gives C. 2164 and Helck, 1968 gives C. 2134. Starting from this point, the Turin papyrus including a list of kings compiled sometime during the 13*th* century B.C. (a rather late source with respect to the Old Kingdom) is considered as the main source for the reconstruction of earlier dates. It gives a sum of 955 years for the period from the 1st to the 8*th* dynasty and 187 years from the 6*th* to 8*th* dynasty. The beginning of the 1st dynasty can be calculated as 3089B.C. and the beginning of the 6*th* dynasty as 2322-1 B.C.

Relying on the fragmentary sums in the Turin Papyrus, a sum of not more than 520 years but less than 600 years is given for the period of the 3rd to the 6*th* dynasty.

The beginning of the 3rd dynasty can be placed either about 2655 B.C. (Helck, 1968) as a lower plausible date, 2700 as a plausible median date (Hayes) and a maximum less probable date around 2770 B.C.

Considering the period of 955 years given in the Turin papyrus for the 1*st* to the 8*th* dynaty, this will leave some 435 to 855 years for the first two dynasties which is greatly disputed and many scolars prefer to disregard the Turin Canon (Scharff and Helck).

The result is that the beginning of the Egyptian history cannot be sufficiently checked and is not strictly proved.

The outlines of the ancient Egyptian chronology are represented in Fig. I (after Von Beckerath, 1971).

B- RADIOCARBON DATING

The radiocarbon dating method initiated by Libby (W.F. Libby,1952) is based on the fact that radiocarbon (c^{14}) is produced in the upper atmosphere by the interaction of secondry cosmic neutrons with atmospheric nitrogen (N^{14}) following the equation :



$$N_7^{14} + n_0^1 \text{ ——— } C_6^{14} + H_1^1$$

The C^{14} produced is rapidly oxidised and constitutes in fact a very small part of the earth's carbon dioxide, about one part in a million million (10^{-12}).

The carbon dioxide is in equilibrium with terrestrial life and with the surface water of the ocean, the largest reservoir of carbon ; mixing time of the order of 2-3 years.

Photosynthesis causes all living vegetation to be in equilibrium with atmospheric $C^{14}O_2$, and almost all forms of terrestrial life that consumes vegetation contain the same proportion of C^{14}.

When an organism dies, of course it does not continue to recycle carbon from the atmosphere and to replenish C^{14}. The carbon-14 contained in the dead organism decays back to N^{14} by emission of a β^- Particle



$$C^{14} \rightarrow N^{14} + \beta^-$$

following the half-life of carbon-14 which is 5568 years. Thus by measuring the carbon-14 concentration in a sample and comparing it with that present in the living matter, it is then possible to deduce the age of the sample.

It is to be noted that a more precise value of the half-life, 5730 ± 40 was accepted during the fifth radiocarbon, dating conference, Cambridge, England, in 1962 (Godwin, 1962) as the most probable one. However, in order to avoid confusion, most laboratories continue to use the ancient value.

Libby's original method consisted in converting the sample to solid carbon for lining the inner walls of a Geiger tube. This technique continued from the late 1940s until early 1950s when scientists developed more sensitive and efficient techniques - the proportional counting of pure CO_2 (de Vries and Barendsen, 1953 ; Delibrias and Perquis, 1958), CH_4 (Burke and Meinchein, 1955), C_2H_2 (Barker, 1953) and liquid scintillation counting of benzene C_6H_6 (Tamers 1965).

The Organization of Egyptian Antiquities felt that Egypt should play an important role in the current international research in the field of radiocarbon dating as Egypt possesses the oldest and best known civilization. For this reason we developed a radiocarbon dating laboratory using the carbon dioxide proportional counting technique, within the Centre of Research and Conservation of Antiquities (Nakhla and Ferial Mohammed, 1977).

The laboratory was built with the technical assistance of the French government (Centre des Faibles Radioactivités, Gif-sur-Yvette, France) and is published in the Journal of "Radiocarbon" under the name "Cairo Carbon-14 Dating Laboratory" (Nakhla and Ferial Mohammed 1974).

VALIDITY OF THE CARBON-14 DATES

When the radiocarbon (C^{14}) method was initiated, there was some reluctance to accept the dates ; later there seemed to be such general reliance upon them.

The method is based essentially on the assumption that the atmospheric radiocarbon concentration has remained constant over the past 50,000 years. This implies that the mixing rate between the different carbon reservoirs is rapid and that the intensity of cosmic rays and hence the earth's magnetic field have not undergone major changes all over this period.

However, the measurements of the radiocarbon concentration on historically dated samples and on tree rings whose dendrochronologic dates have been determined with precision, showed that there exist certain discrepancies between the historic and dendrochronologic dates from one side and carbon-14 dates from the other side.

In 1958 de Vries noted on the basis of a comparison of radiocarbon dates of precisely dated samples from the A.D. era, that there were differences between the radiocarbon and the calendric (tree-ring) dates. This study was taken up (on a much large scale) almost simulataneously at three different places, the University of Arizona (Damon *et. al.* 1974), the La Jolla laboratory of the University of California at San Diego (Suess 1967, 1970a), and the University of Pennsylvania (Ralph *et. al.*, 1973).

The study is based on the work of A.E. Douglass (Douglass 1928), his collaborators (Schulman 1966) and his successors (Ferguson 1970a-b) which led to the development of precise tree-ring dating extending to 5400 B.C. a span of almost 7,400 years. This very long tree-ring chronology is based principally upon two long-lived trees, the Sequoia gigantea and pinus aristate (Bristlecone pine). Some living sequoias reach beyond 1000 B.C. living bristlecone pines have reached the age of about 4.600 years - that is, their innermost rings date to about 2600B.C. Chronology building and extending is done by cross-dating wood from living and dead trees (Ralph and Michael 1974).

Dendrochronologically well-dated tree-rings from these trees constituted the starting material for the three laboratories for the determination of the nature and extent of differences between calendric and radiocarbon dates.

The results show excellent agreement among the three on the average, but there is also a significant long-term deviation of C^{14} dates from dendro-dates in the earlier B.C. millennia and possibly short-term oscillations.

Figure 2 represents a part of the general curve constructed by the three laboratories.

The discrepancies are roughly as follows :

1000 B.C. - C-14 dates are 100 years too young.
1400 B.C. - C-14 dates are 150 years too young.
1800 B.C. - C-14 dates are 200 years too young.

2200 B.C. - C-14 dates are 300 years too young.
2600 B.C. - C-14 dates are 400 years too young.
3200 B.C. - C-14 dates are 500 years too young.

POSSIBLE CAUSES OF RADIOCARBON VARIATIONS

(a) *Mixing rate between the different carbon reservoirs* :

It is now known with reasonable certainty that the mixing rate of $C^{14}O_2$ in the atmosphere is rapid. This has been verified due to the high energy nuclear weapon tests undergone by the Americans and Russians in the northern hemisphere in the years 1961 - 1962. The explosion of these bombs namely the hydrogen bombs released great amounts of thermal neutrons which nearly doubled the atmospheric inventory of C^{14} O_2. Monitoring this increase by laboratories in both hemispheres has shown that the mixing rate is on the order of 2 - 3 years (Walton *et al.*, 1970).

On the other hand, the turnover in the oceans is much slower; the mixing rate between the atmosphere and the surface ocean waters is of the order of 10 years. This water becomes part of the deep ocean with an uncertain lag of from 2 to more than 11 years (Walton *et al.* 1970; Rafter and O'Brien 1973). The return from deep ocean to surface may take some 500 years.

(b) *Cosmic ray intensity* :

It is to be noted that it is very difficult, in this respect, to verify the constancy of cosmic ray flux as one is looking for very small variations in the concentrations of atomspheric radiocarbon. However, investigations of decay series of other nucleides in the meteorites indicate that there have been no major changes in the intensity of cosmic rays during the past 300,000 years (Heymann and Schaeffer 1962). This period has been extended by Crevecoeur 1966 to five million years.

Dergachev and Kochorov, 1972 suggested that the explosions of supernovae are the possible causes of the variations of the atmospheric carbon-14 inventory.

Much more work will have to be done, however, before any supportable accuracy can be claimed for the behaviour of cosmic radiations.

(C) *Earth's magnetic Field* :

The intensity of the earth's magnetic field affects greatly the quantity of cosmic radiation reaching the upper atmosphere. The increase in the earth's magnetic field will result in a decrease in the intensity of cosmic rays and consequently C^{14} dates for this period will be higher than the expected ones ; when the field is weak the inverse takes place.

To verify this effect Bucha, 1971 traced the changes in the earth's magnetic field to about 7000 B.C.using archaeomagnetic samples of fired clays of known age. The results show that the magnetic intensity reached a maximum, between 100 B.C. and A.D. 100 and a minimum about 4250 B.C. Ralph 1973 showed that these changes account for approximately half of the long-term divergences in C^{14} production.

Furthermore, long-term changes in magnetic intensity may have been caused by a recent pole reversal - that is, a reversal of the earth's main dipole moment. There is now evidence that, two reversals have occurred during the past 35.000 years, (Mörner *et al.* 1971; Cox, 1969).

The period of a pole reversal may be considered as a time of minimum magnetic intensity and therefore of maximum cosmic ray intensity and hence lower C^{14} dates,

Trials have been made also to correlate sunspot activities and cycle with short - term oscillations of C^{14} (Stuiver 1961; Link 1966). However, the data on the sunspot activity prior to A.D. 1750 are scarce and unreliable. Moreover, the measurement uncertainties in C^{14} dates are greater than the short-term sunspot cycles.

CORRELATION BETWEEN CARBON-14 DATES AND HISTORIC DATES FOR ARCHAEOLOGICALLY DATED EGYPTIAN SAMPLES

In this part we present the carbon-14 dates obtained by Cairo Carbon-14 Dating laboratory for some Egyptian samples. Correlation between carbon-14 dates and historic ages for some archaeologically dated samples is shown Figure 3.

First Dynasty : (2955-2780 B.C.)

1. **CRCA-93** — 4390 ± 100. / 2440 B.C.

Pieces of cordes from the collection of HEMAKA in Egyptian museum. HEMAKA was high official under King "DEN" the fifth king of the first dynasty. His tomb was discovered at Saqqara (29° 50′ N. Lat., 39° 15′ E. Long.) in 1935, (2880-2870 B.C.).

Comment :

The date obtained by Carbon-14 is 450 years younger than the historic age. The sample chosen is made from short-lived plants which represent a single year growth, thus the C^{14} content must be only representative of the atmospheric C^{14} concentration during the first dynasty.

Third Dynasty : (2635-2570 B.C.)

2. **CRCA-94 :** — 4900 ± 150 / 2950 B.C.

Pieces of acacia wood collected from a beam found inside the step pyramid built by King ZOSER at Saqqara (29° 50′ N. Lat., 39° 15′ Long.).

Comment :

The Carbon-14 date is about 300 years older than the historic age. This may be explained by the fact that acacia tree may have been growing for hundreds of years before being used in ZOSER'S tomb.

CRCA = Centre of Research and Conservation of Antiquities

3. **CRCA-96** — 5022 ± 150 / 3072 B.C.

Pieces of wood collected from a wooden beam found in a tomb belonging to a prince of the third dynasty. The sample was collected by A. Lucas and Z. Iskander and preserved in Center of Research and Conservation of Antiquities, Cairo.

Comment :

The Carbon-14 date obtained is about 400 years older than the historic date.

Fourth Dynasty : (2540-2450 B.C.)

4. **CRCA-52 :** — 4480 ± 100 / 2530 B.C.

Two closed pits carved in rock, were discovered in 1955 behind CHEOPS Pyramid at Giza, Egypt (30°N. Lat., 31-, E. Long.,), One of these pits has been opened and is found to contain separate pieces of a huge boat made from Cedrus, Zizphus and Cupressus together with pieces of cords. A piece of cord has been collected for Carbon-14 dating.

Comment :

The C-14 date obtained is concordant with the historic age.

5. **CRCA-43 :** — 4750 ± 200 / 2800 B.C.

Carbonized wood from one of the furnaces found in ancient village discovered by Cairo University in the region of Pyramids (29° 58′ N. Lat, 31°7′ Long.) Giza, Egypt, collected in 1971.

6. **CRCA-97 :** — 3834 ± 200 / 1884 B.C.

Carbonized wood found under the western wall of the ancient village discovered by Cairo University in the region of pyramids

Comment :

This village is thought to have been built as a residence for the workmen employed for the construction of the Pyramids, thus it is dated archaeologically from the time of IV dynasty. The two Carbon-14 dates are 600 years older and 6oo years younger than the historic ages. This indicates that the village may have been reused several times.

Fifth Dynasty : (2150-2290 B.C.)

7. **CRCA-95** — 3226±100 — 1273- B.C.

Plant debris found in Ceramic Jars inside the pyramid built by ONAS at Saqqara (29°58′ N. Lat., 31° 7′ E. Long). They were discovered during the Franco-Egyptian excavations and submitted in 1971.

Comment :

The Carbon-14 date obtained is about 1000 years younger than the historic age.

Eleventh Dynasty : (2134-1991 B.C.)

8. **CRCA** 38 — 3886±150 — 1936- B.C.

Pieces of wood from a trunk found embedded in soil during the German excavations at Assasif (52° 40′ N., 32° 30′ E.), Thebes. Collected and submitted in 1971. The sample is dated archaeologically from the time of MENTUHOTEP II from the eleventh dynasty (2061-2010 B.C.).

Comment :

MENTUHOTEP II was the first king of the second part of the eleventh dynasty, He is therefore the founder of the Middle Kingdom. He reigned for about 51 years (2061-2010 B.C.).

The Carbon-14 date is concordant with historic age within the limit of statistical errors.

Twelvth Dynasty : (1991-1778 B.C.)

9. **CRCA-88** — 3838 ± 100 — 1888 B.C.

Pieces of wood from one of the boats of SENUSERT III (1879-1841B.C.) which are exposed in the Egyptian Museum. These boats were found burried in sand near the Pyramid erected by SENUSERT III at Dahshur (29°50′ N. Lat., 39°15′ E. Long).

Comment :

The Carbon-14 date obtained is concordant with the historic age within the limit of statistical errors.

Eighteenth Dynasty : (1554-1305 B.C.)

10. **CRCA-32** — 3433 ± 100 — 1433 B.C.

Pieces of Cedrus Libani from the tomb of TUT - ANKH-AMUN, Valley of Kings (25° 40′N., 32° 30′ E) Thebes. The sample is collected from the excavation collection store at QURNA.

11. **CRCA** - 65 — 3284 ± 100 — 1334 B.C.

Pieces of cedrus libani collected by A. Lucas from the tomb of TUT-ANKH-AMUN after its discovery in 1922. The sample is taken from Lucas collection in Center of Research and Conservation of Antiquities, Cairo.

Comment :

TUT-ANKH-AMUN is the twelvth king of the Eighteenth Dynasty. He reigned for ten years (1347-1337 B.C.) and his tomb was discovered almost intact by H. Carter in 1922.

The Carbon-14 dates obtained for the two samples are concordant with the historic dates within the limit of statistical errors.

12. **CRCA-5** 2162 ± 100

212 B.C.

A wooden dove-baol wedge found between the sandstone blocks of IXth pylon at Karnak (25- 43- N, 32- 39- E), Thebes. This pylon is dated archaeclc gically from the time of HOREM-HEB the last king of eighteenth dynasty(1332-1305B.C.). The sample was collected in 1971 with the collaboration of the staff cf Franco - Egyptian Center for the study and restoration of Karnak Temples.

Comment

The C-14 date obtained is more than 1000 years younger than the historic age ; this indicates that the pylon may have been restored or reconstructed in later times.

Nineteenth Dynasty : (1305-1196 B.C.)

13. **CRCA-16 :** 3310 ± 100

1360 B.C.

Wooden dove-baol wedge found between the sandstone blocks of IXth pylon built by Horemheb at Karnak. Contrary to sample 5 , the age is concordant with the historic date.

14. **CRCA-44** 3274 ± 120

1324 B.C.

Pieces of wood collected in 1971 from the serdab situated behind the burial chamber of SETI I (1303-1290 B.C.), in the Valley of Kings (25° 40′ N., 32° 30′ E.), Thebes.

Comment :

The carbon - 14 date is concordant with the historic age.

Twenty-First Dynasty : (1080-946 B.C.)

15. **CRCA-6** 2943 ± 120

993 B.C.

A wooden dove-tail-wedge found between the blocks constituting the eastern part of the sanctuary of the temple of HARPRE-(XXI st) which is built in the north part of Karnak temples (25° 43′ N. lat., 32° 39′ E. long.).

Comment :

The C^{14} date is concordant with the historic age.

Twenty- six Dynasty : (663-525B.C.)

16. CRCA-33 3500 ± 100

1550 B.C.

The sample consists of reeds which are found as sheets between mudstraw bricks of arcades facing the tomb of MENTU-EM-HAT at Assasif (25 40- N. Lat., 32- 30- E. Long.), Thebes.

Comment :

MENTU - EM - HAT is known to have ruled Upper Egypt at the beginning of the reign of PSAMETIK I, the first King of the twenty-six dynasty (663-609 B.C.). However, the C^{14} date obtained is about 1000 years older than the historic age.

Thirtieth Dynasty : (378-341B.C.)

17. **CRCA-40** 2254 ± 100

304 B.C.

Pieces of carbonized wood from a piece of furniture found during the excavations carried by the Franco-Egyptian Center near the west side of the first pylon at Karnak, Thebes (25° 43′ N. Lat., 32° 39-E. Long.).

Comment :

The sample is dated archaeologically from the time of NE-CTANEBO I of the XXXth dynasty (360-342 B.C.). The Carbon-14 date is concordant with the historic age.

Graeco-Roman Period : (332 B.C-A.D. 359)

18. **CRCA-35** 2370 ± 120
420 B.C.

Plant debris from a tomb excavated by the Antiquities Department of Egypt in the region of Abo-Bello (30° 26′ N. lat., 30° 48′ E long.), Egypt. Collected and submitted by S. El Bakry in 1971.

Comment :

The region of Abo-Bello includes tombs from the Graeco-Roman period and the early Christian times. The C^{14} date is concordant with the historic age.

19. **CRCA-37** 1890 ± 120
A.D. 60

Human bones from a tomb discovered during exavations carried by the Ministry of Industry in 1971 at Helwan district, collected and submitted by A. Nassef in 1971.

These tombs make part of an ancient public cemetery and are dated archaeologically from the Roman and early Christian times (M. Basta, personal communication). The C^{14} date is concordant with the historic age.

20. **CRCA-57** 2254 ± 100
304 B.C.

Carbonized wood found during the Polish excavations, 10 meters from the surface at Kom-El-Dikka (31° 40′ N. lat., 29° 55′ E. long.) Alexandria, Egypt.

Comment

The region of Kom-El-Dikka is archaeologically dated from the Graeco-Roman times and includes the famous Roman Theatre. The C-- date is concordant with the historic age.

21. **CRCA** 96 1102 ± 100
A.D.848

Charcoal obtained from a Graeco-Roman basin at Abu-Kebir during the excavation carried by the Department of Antiquities.

Comment :

Carbon-14 date is about 1000 years younger than the historic age.

22. **CRCA** - 22 4387 ± 150
2437 B.C.

Reeds from tomb of KHENAMON, Assasif (25° 40′ N. lat., 32° 30′ E. long.), Thebes. Collected and submitted by M. Saleh in 1971.

Comment :

The tomb of KHENAMON was discovered in 1961 by M. Saleh and is dated from Old Kingdom (3200-2280 B.C.).

23. **CRCA-46** 2520 ± 100
570 B.C.

Carbonized wood from the west furnaces discovered on the road of the ram-headed sphinxes leading from Luxor Temple to Karnak temples (25° 43′ N. lat., 32° 39′ E. long.), Thebes. Collected and submitted by S. El- Bakry.

24. **CRCA-36** 10580 ± 200
8630 B.C.

Carbonized woods found 55 to 60 meters from the surface in the region of Tala Betous (30° 40′ N. lat., 30° 27′ E. long.), Menoufia, Egypt, during the work carried by Egyptian Department of Chemistry for the geochemical study of Nile Delta. Collected and submitted by M. Abd-El-Aziz in 1971.

25. **CRCA** - 37 $\delta C^{14} = 55\%$

In order to contribute to the international series of measurements for the study of the variations of the specific activity of atmospheric carbon, I have collected acacia leaves from the gardens of the Egyptian Museum (30° 26′ N., 30° 48′ E.) in May 1970.

Comment :

The result indicated that the specific activity of carbon in plants is 55% higher than the preatomic level.

Discussion and Recommendations

Although relative chronology is of great importance, yet without astronomical data, it would have not been possible to establish a complete chronology for the ancient Egyptian history.

Many problems still to be solved especially for the first two dynasties, the Middle Kingdom and the Intermediate Periods. To these we can add usurpation of previous monuments which pose serious problems for Egyptologists. This indicates the necessity and the great importance of a radiocarbon laboratory involved in giving absolute dates.

The discrepancies between carbon-14 dates and dendrochronologic dates observed by tree ring studies cannot be directly translated to correct Egyptian dates.

The intensity of cosmic ray flux and hence the intensity of the earth's magnetic field being responsable for the C^{14} inventory in the atmosphere, the study of their variations would be of great importance for precise dating. Such a study could be achieved by carbon-14 measurements on archaeologically dated samples as well as by palaeomagnetic measurements on pottery and fired brick samples of known age.

The close collaboration with Egyptologists in this field especially for the choice of the samples would result in establishing curves covering the span of the Egyptian history for the first time and hence contributing seriously to the current international research in this field. The collaboration between the Organization of Egyptian Antiquities and Meteorology Service is a must for archaeomagnetic measurements.

Finally, the pollen grain analysis neglected in archaeologic studies for long time is of great importance in studying the flora of Egypt in the past, the interrelation between Egypt and early civilizations as well as the climatic history in the past.

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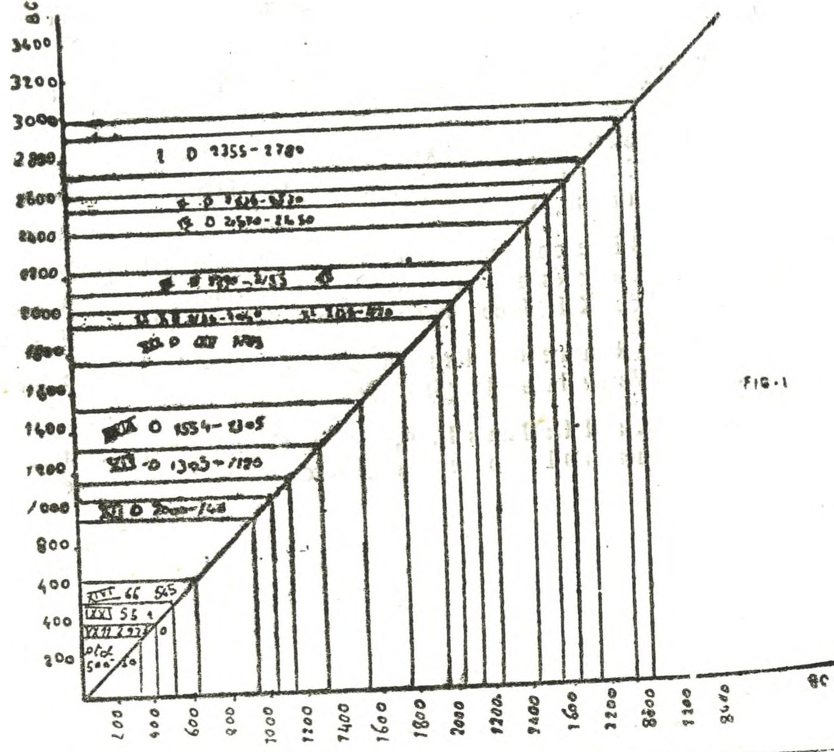
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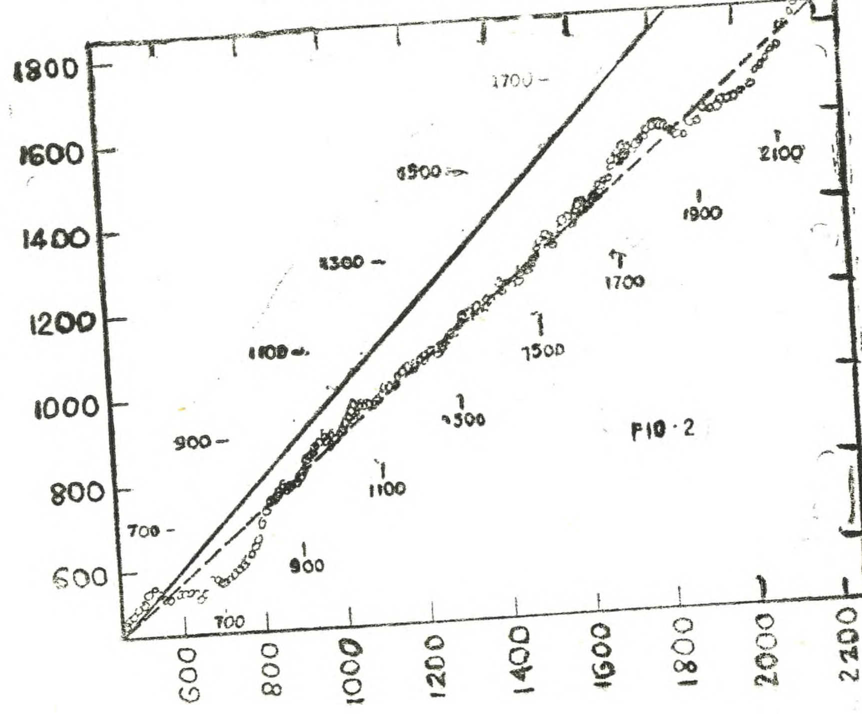
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FIG·1



FIG·2

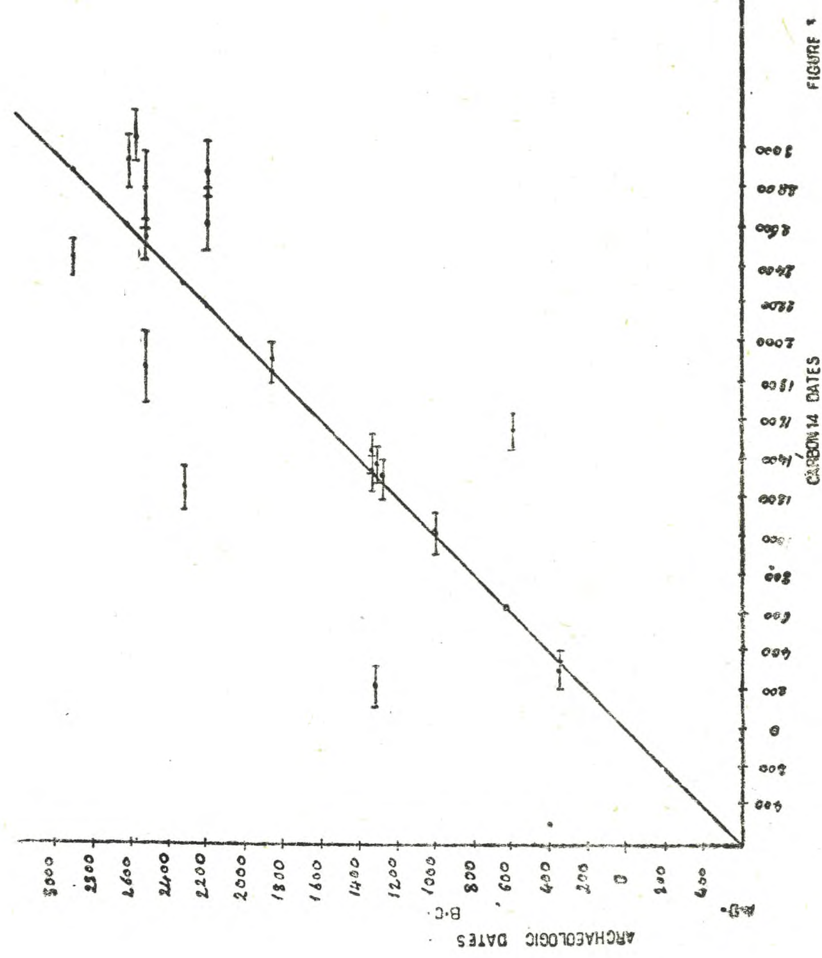
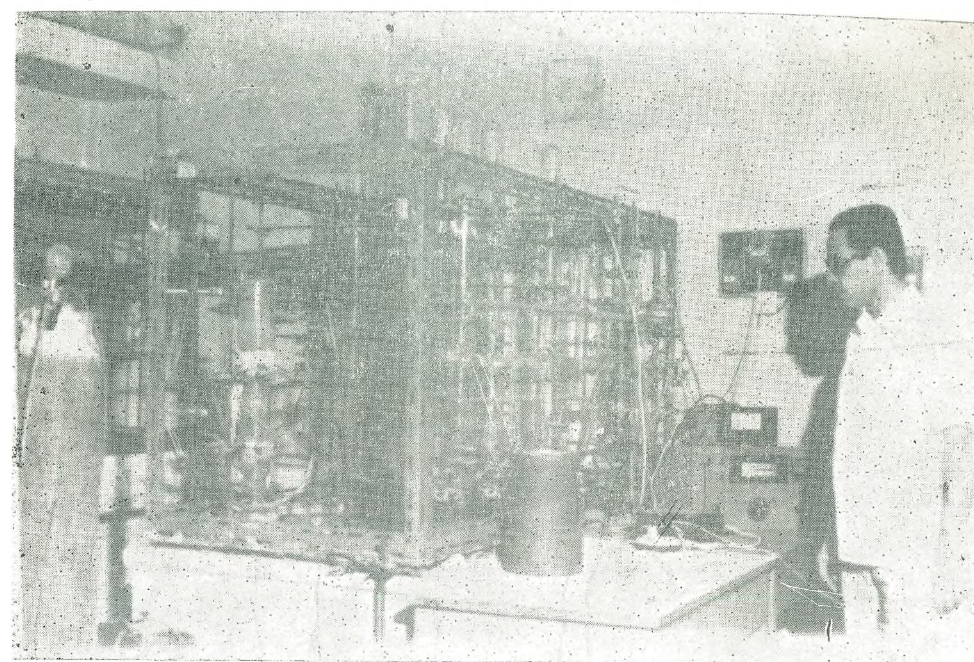
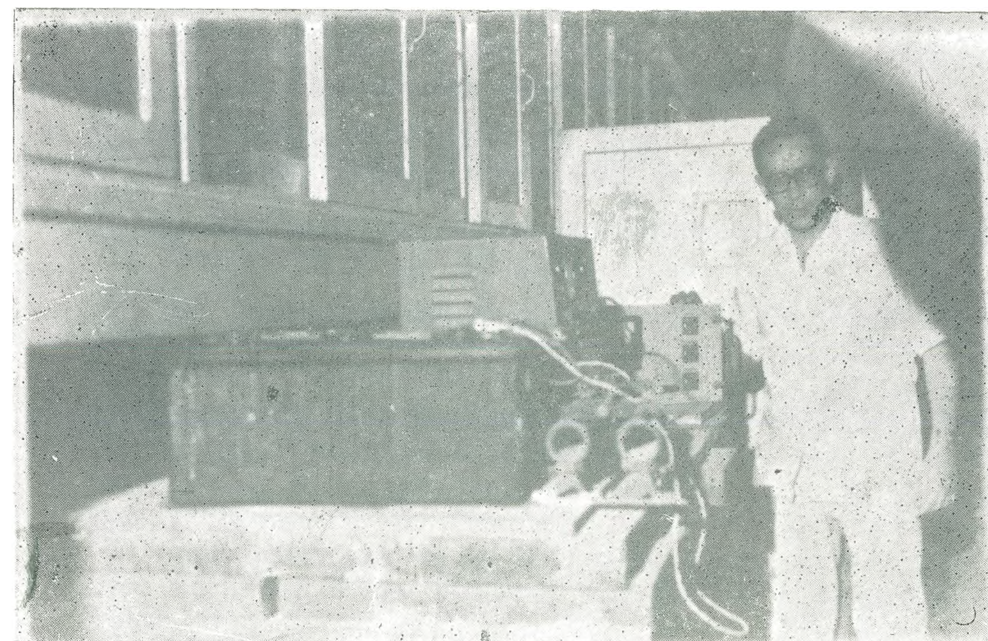


FIGURE 1



Cairo Carbon-14 Dating Laboratory



Cairo Carbon-14 Dating Laboratory

DAS SPANNUNGSVERHÄLTNIS ZWISCHEN SOLAREN UND OSIRIANISCHEN VORSTELLUNGEN

VON RAMSES MOFTAH

Das Geschichtsbild der Ägypter ist von Mythen und kalendarischen Einteilungen beeinflußt, so daß das Spannungsverhältnis zwischen solaren und osirianischen Vorstellungen dieses Bild bestimmt, oder zumindest, versucht man die vielen Handlungen des Königs und des Menschen vom rituellen Gesichtspunkt in Einklang mit ihnen zu bringen.

Hier ist nicht unsere Aufgabe, den Einfluß der Beziehung zwischen "Geist" und "Leib" auf die Auseinandersetzung und Versöhnung zwischen dem solaren und dem osirianischen Glauben zu betrachten.

Vier, mehr oder wenig zusammenhängende Themen werden für diesen Zweck untersucht.

I. Die Einteilungen des Jahres in Zeitabschnitten in Bezug auf Herrschaftsantritte und Tätigkeiten.

II. Schöpfungslehren nach religiösen Quellen und die Einordnung der Neunheit, Angleichungsversuche.

III. Bezeichnungen der Urzeit nach biographischen, literarischen und geschichtlichen Quellen.

IV. Jenseitsgefilde und die Bevorzugung der östlichen oder westlichen Bahn zum Himmel aufzusteigen.

I. *Die Einteilungen des Jahres in Zeitabschnitten in Bezug auf Herrschaftsantritte und Tätigkeiten*

Die Tendenz zu den Ausgleichsversuchen des landwirtschaftlichen Jahres und des astronomischen Jahres mit solaren und osirianischen Vorstellungen geht auf die Pyramidentexte zurück. Die Bestrebung führt im Laufe der Zeit zu Festlegungen und Benennungen bedeutsamer zyklischer Festdaten und "Jahresanfänge" als Krönungs - und Geburtstage u.a. der Götter der heliopolitanischen Neunheit, des Re und daneben des Thot und der Götter der 4. Generation (Osiris, Horus, Seth, Isis, Nephthys), deren Geburt in die Zeit der 5 Epagomenen fällt[1].

Monatsnamen, nach Festdaten, deuten auf neue Kalenderordnungen. Dies erklärt sich aus der zunehmenden Bedeutung von Abydos, dem Osiris - Kōnigtum und dem osirianischen Ritual vom Ende des Monats ⲕⲟⲓⲁϩⲕ bis zum 1. ⲧⲓⲟⲃⲉ Letzteres (als Krōnungstag des Horus) führt zur Bildung einer Art Neujahr, das damals zu einem Zeitpunkt eingetreten sein muß als das bürgerliche jahr gegenüber dem astronomischen Jahr sich um eine Jahreszeit verschoben hatte, d. h, um die 6. Dyn. Alte Feste werden zugunsten des osirianischen Glaubens umgedeutet. Das Fest des Erdehackens findet am Ende des Monats ⲕⲟⲓⲁϩⲕ statt und symbolisiert das Begräbnis des Osiris. Alte Erntefeste im Zusammenhang mit der Errichtung des *dd*, Pfeilers sind Teile des *sd*-(Jubilāums-) Festes, durch das der "tote König (Osiris)" erstmals nach 30 Jahren belebt und als Thronfolger (Horus) am Anfang des zusammenfallenden astronomishen Jahres, wie die neugeborene Sonne, (wieder-) ernannt wird. Horus-Re steht in enger Beziehung zu Horus Sohn des Osiris. Das Fest enthält nun solare-osirianisierte Züge

Die thebanischen Feste dagegen haben sich im kalenderjahr als Monatsnamen eingegliedert in der Blüte der 1. thebanischen Periode(2), als sich das Jahr um 6 Monate verschoben hat, d.h. zwischen der 10-11. Dyn.

Zu Anfang des NR mit den Thronwirren der Thutmosidenzeit und der Bedeutung von Orakelfesten des zum Reichsgott erhobenen und solarisierten Amon, wie dem Opetfest und nach seinem Vorbild dem älter belegten Talfest zusammenhängend, werden nach ihnen die Monate ⲡⲁⲟⲡⲉ und ⲡⲁⲱⲛⲉ genannt. Im Eberskalender Amenophis I. werden die beiden Monate nicht erwähnt. Nach dem Tode dieses Königs und der Verbreitung seines Kultes unter der Bevölkerung Thebens erscheint wieder-um ein Orakelfest als der Monat ⲡⲁⲣⲙ̅ϩⲟⲧⲡ

Man bestrebt seit den Pyramidentexten den Herrschaftsantritt Osiris nach Vorbild des Sonnengottes zu gestalten. "Er ist der Hohe, Herr (Besitzer) der Maat am Anfang des Jahres" Dies ist Anlaß zur Zufriedenheit der Götterpaare, der Neunheit von Heliopolis, der Götter im Himmel, der Götter auf Erden und der Götter der Länder[3]. Der Aufstieg

des toten Kōnigs zum Himmel, wird außerdem "am Anfang des Jahres" und in Zusammenhang mit einer Rechenschaft vor der "Maat vor Re" gebracht. Über seine Rechtfertigung herrscht Freude im Himmel und auf Erden[4]). Nach einem anderen Pyramidentext[5]) erscheint der tote König verglichen mit der aufgehenden Sonne "geboren angesichsts der Erde", wodurch die beiden Länder[auf-] leben (*ʿnḫ*) zur rechten Seite des Osiris. Er ist der Vekünder des Jahres und bringt dem Osiris den Neujahrsgruß von dessen Vater Geb; "Im Frieden (*ḥtp*) und schön (*nfr*) sei des Befinden des Jahres" Sothis als Tochter des Osiris, Jahr (*rnp.t*) und Beginn der Überschwemmung versorgt ihn mit Nahrung (*rnp.wt*)[6].

Am Eingang seines Grabes finden wir bei Mereruka (6. Dyn). die Jahreszeiten personifiziert durch Überschwemmung (*ꜣḫ.t*), Winter (*pr.t*) in Frauengestalt und Sommer (*šmw*) in Männergestalt.Die Übershwemmung zu Anfang des landwirtschaftlichen Jahres wird beschrieben durch "Schönheit, Güte" (*nfr*), eine Eigenschaft des Osiris, die Aussaat durch "Frieden" (*ḥtp*) und der Sommer durch "Leben" (ᶜ*nḫ*), Eigenschaften der auf- und untergehenden Sonne bzw. der Osiris (*-mumie*). "Schönheit, Frieden und Leben" sind zugleich charakteristisch für das Leben und die Natur dieser Jahreszeiten. Als Inshriften von Büchsen für Augenschminke dienen sie dazu, die Augen mit ihnen "zu füllen".

Von den Wundern, die der Gott der Wüste, Min, dem Kōnig *Nb-tꜣwj-r*ᶜ) Mentuhotep der 11. Dyn. als Gnade (*m*ᶜ) erweist, erfährt man wie der Gott aus Anlaß des 1. Jubiläumsfestes bewirkt, daß eine Gazelle ihr Junges auf den im Steinbruch gesuchten Sargdeckel (*nb-*ᶜ*nḫ*) gebar. Um dem Gott ein Opfer zu bringen, schnitt man ihren Hals ab (*šʿ nḥb.t*). Diese symbolische Handlung und Wortspiele - die "Hörner" der Gazelle stehen für den Anfang des Jahres (*wp. t rnp. t*[8]) und des Abschneiden des Halses für die Verleihung der Kas" (ⲕⲟⲓⲁϩⲕ)- sollen dem Konig "Freude des Herzens, Leben auf seinem Thron in ewiger Dauer und Millionen von *sd*-Festen" gewähren[9]).

Seit dem NR bis Ende der altägyptischen Geschichte werden Krönungen, Thronbesteigungswirren, ja offenbar auch Feldzüge im In-und Ausland und Bauten des Konigs durch den Mythus und seine datierten Eereignisse erklärt. Das Datum selbst scheint von Bendeutung zu sein[10]). Neben den realen Kronungstagen gibt es mythische, bei denen der König als Osiris und als Son nengott gekrönt wird. Die Zeremonien der Krönung fallen nach osirianischem Glauben zwischen dem Ende des Monats κοιακ und dem Anfang des Monats τωβε im Festkalender, nach solarem Glauben auf den "Anfang des Jahres" oder in die Tage des Orakels von Opet.

Auf den Benginn des Opetfestes während der früheren 18. Dyn. fällt der Krönungstag Thutmosis II. Das Siegesdenkmal des königs am 3. Katarakt ist auf on 15. παοπε datiert, den Tag, mit dem das "zweite (Mal) des Jahres seiner Einsetzung und Krönung zum Oberhaupt der beiden Länder" beginnt[11]).

Nicht alle Berichte über die Expeditionen Thutmosis III. enthalten eine vollständige Datierung, sondern gelegentlich nur das Jahr. Eine Ausnahme bildet die 1. Expedition. Das reale Krönungsfest fand am Tage des Passierens von Gaza statt, im Jahre, 23, Anfang des Sommers, (Pachons), 4. Tag. Am 21. Tag des gleichen Monats und Jahres, dem Tage des"Neumondfestes", siegte der König in der Schlacht von Megiddo [12]). Seinen Sieg feierte or "von neuem" in Theben am Fest der Prozession des Amon, den 14. παοπε [13]). Am 5. Tag seiner Rückkehr nach Karnak hat Amon Thutmosis III. gewählt. Thutmosis III. hat seinen idealen Krönungstag an den von Thutmosis II. (am 15. παοπε) angeschlossen und verkannte dadurch die 22 Regierung Hatschepsuts. Das Fest wurde jedoch 5 Tage verlängert, damit die vergangenen Jahre überholt werden können und der letzte Tag mit dem Kalenderjahr in seiner Regierungszeit übereinstimmt.

Zur Zeit Hatschepsuts ist das Opetfest zum ersten Mal in einen Krönungstext ausführlich belegt. Die 5 Tage entsprechen 20 Jahren Unterschied zwischen seinem Krönungsfest und dem des 2. Krönungsfestes Thutmosis II. Auf den 1. παοπε würde die erste Einführung dieses Festes im Kalenderjahr fallen (dies könnte nachträglich gemacht worden sein), d.h. 60 Jahre vordem 2. Krönungsfest Thutmosis II.,etwa am Anfang der Regierung Ahmose. Vom Opetfest des Amon zur Zeit Thutmosis III. ist das Datum '15 παοπε , 11 Tage" erhalten. Das bedeutet, daβ 4 Tage noch in diesem Fest fehlen. Obwohl das Fest bis zum 19. παοπε verlängert wurde, so wäre die Dauer des Festes nur 15 Tage. Das Fehlen der 4 Tage kann auf die Wirren der Thutmosidenzeit zurückgehen. Die Thutmosiden waren bekanntlich nicht reinen königlichen Blutes. Die 16 Jahre führen zum Ende der Regierung des letzten legitimen Königs Amenophis 1. Damals dürfte rückgängig das Datum gleich wie die Festdauer gemacht worden sein, d.h. 11. παοπε 11 Tage. Man war also in der Thutmosidenzeit bestrebt, wichitge Feste - nicht nur die von der Natur der Jahreszeiten abhängigen - an den Ablauf des astronomischen Jahres zu binden, deshalb verschob man das Datum des Opetfestes alle 4 Jahre um einen Tage im Kalenderjahr zusammen mit einer Verlängerung der Festdauer, die in Regierungen illegitimer Könige unterbrochen wurde. Offenbar hielten sich die Könige von Thutmosis III., Amenophis III.und noch in der 19. und 20. Dynastie an dem 19. παοπε als idealen Krönungstag fest, mit weiteren Verlängerungen der Festtage und an eine "legitime" Reihenfolge der Könige, zu denen der König, zu gehören behauptet.

Entsprechend dem Königsdogma wurde das Opetfest von Haremheb offiziell jährlich belegt seit der Zeit Thutmosis III. und in der Zeit der Amarnakönige unterbrochen[14]). Nach den Inschriften von Mes (Zeit Ramses II.) kommt das "Jahr 59 der Regierung Haremhebs" vor. Haremheb hätte seine Regierung (1329-1304)vom Ende der des Amenophis III.ab (1364) gerechnet Das "Jahr 59" fällt um das Ende der Regierung Haremhebs (1305), vor der Regierung Ramses I. (1304/1303-1303).

Nach dem Kalender von Medient Habu (Zeit Ramses III.), der die Festdauer Vorlagen im Rameseum (Zeit Ramses II. 1292-1225) ubernimmt, dauert das Opetfest 23 Tage vom 19. παοπε bis zum 11. ϩαθωρ und nach Pap. Harris (einer posthumen Zusammenstellung der Stiftungen Ramses III. für den Reichstempel) 27 Tage vom 19. παοπε bis zum 15. ϩαθωρ . Ramses III. hatte sofort nach seinem Regierungsantritt das Opetfest um 4 Tage erweitert[14a]). Wenn Haremheb das Opetfest am Anfang des Monats wiederherstellte und eine Kalender-und Festereform um die Sothisperiode (1317) folgte, so wären 76 Jahre (4 × 19) vergangen bis zum Anfang das Regierung Ramses II. (1292) und 92 Jahre vergangen bis zum Ende seiner Regierung (1225), an die Ramses III. seine Regierung verbunden möchte. 16 Jahre in denen wahrescheinlich das Opetfest nicht als Krönungsfest gefeiert oder anerkannt worde, trennen den Regierungsantritt Ramses III. vom letzten Opetfest eines seiner "Vorfahren" in der 19. Dynastie (d.i. Sethos II., Amenmessu gilt als Usurpator).

Man fragt sich, ob der König allgemein Expeditionen notgedrungen unternahm oder ob der reale Krönungstag weniger wichtig ist als der mythische. Jedenfalls berechtigt der Sieg des Königs seine Krönung.

Aus klimatischen und wirtschaftlichen Grunden unternimmt der König die Feldzüge in der Erntezeit (1. Pachons ist Erntefest). "Die Zeit des Pflügens", d.h. die Zeit zwischen Überschwemmung und Saat ist die Zeit, in der die Zeremonien der csirianischen Krönungen stattfinden. Deshalb heiβt es von Sethos I. : "Er macht alle seine Grenzen an jedem Ort, wo er will. Er verbringt die Zeit des Pflügens in Ägypten"([15]).

Der Sieg Ptolemaios VI. über Rebellen in Lykopolis (Gau (Busiris) ist mit Überschwemmung und Krönung verbunden. Der König wird mit Re, Horus Sohn Isis und Osiris verglichen([16]).

Der Sieg Ptolemaios IV. über Antiochus III. wird wie folgt beschrieben : Sein Heer zog am 1. Pachons. Vier Monate später (am 30. Mesore)- vermutlich wartet er so lange-kehrte er von Pelusium nach Ägypten züruck, am Geburtstage des Horus (der 2. Epagomene), um am 1. Thot in Memphis gekrönt zu werden([17]).

Die vorliebe für heilige Zahlen zur Datierung von Denkmälern in der Ptolemäerzeit zeigen die folgenden Beispiele : Das Sanktuar des Horus von Edfu wurde nach einer Periode von 25 Jahren[18]) "vollendet (*ᶜrḳ*) fur das 10. Jahr dem 7. *ipip* der Regierung des Königs Ptolemaios IV.[19]). Das Datum "bezeugt" den Sieg des Horus über Apophis.

Ein Tor im gleichen Tempel wurde "vollendet (*ᶜrḳ*)" nach dem Sieg über Rebellen im Süden im 19. Regierungsjahr Ptolemaios V. für sein 16. Jahr, "der siegreiche König erscheint (*psḏ nṯr nḫt*([20]). Dadurch wird der Seig der Sonne versinnbildlicht.

Die Arbeiten in einer Kapelle des Tempels (*ḥ.t.kn*) wurde fortgesetzt aus Anlaβ des 30. Jubiläumsjahres des Königs Ptolemaios VI.[21]). Die Ernennung dieses Königs zum Thronfolger fand am 5. Jahr 1. τωβε der Regierung seines Vaters statt.

Bei der Götterezählung des Naos El-Arisch ist fraglich, ob es sich nur um ein mythisches Ritual zur Rechtfortigung der Thronbesteigung eines Ptolemäers handelt, oder ob ihr wahre Thronwirren Zugrunde liegen Die Sage spielt sich zwischen Memphis und Saft-el-Henneh ab. Geb streitet seiner Mutter Tefnut das Thronrecht nach dem Tode und der Himmelfahrt des Schu erfolgreich (nach 75 Tagen Einbalsamierungszeit ?) ab. In der Hauptstadt herrscht während dessen ein Aufstand und zuglich ein Sandsturm von 9 Tagen[22]).

Nach einer Legende aus der griechisch-römischen Zeit bleibt Osiris 7 Monate im Leibe seiner Mutter Nut(=abgehalten), bevor er geboren wird. In der Zeit zwischen seiner Einbalsamierung und seinem Begräbnis (in der Höhle unter dem *jšd*-Baum) zusammen mit der Errichtung des *ḏd*-Pfeilers, d.h. zwischen dem 24 κοιαϩκ und seinem Ende ruht Osiris 7 Tage lang unter Sykomorenblättern, ohne begraben zu werden. "Ein Tag steht fur einen Monat, die Sykomorenblätter fur Nut"[23]). Hier wird an eine Wiedergeburt des Osiris (der 1. Epagomene) gedacht (nach den üblichen idealen 70 Tagen Einbalsamierungszeit). Der 1. τωβε ist der Tag der Krönung des Horus von Edfu.Er ist der Anfang des "Quellens des Emmers" und des "Freilegens" der Erde durch das Niedrigwasser gemäβ einem "idealen Jahr". Dieser Mythos ist sicher aus dem Osirisritual, das sich in der 1. Zwischenzeit entwickelt hat, übernommen.

Tagewählerei gehört zum Aberglauben. Die negative Beurteilung mancher Tage[24]), wie der 5 Epagomenen[25]), liegt m.E. im Verständnis ihrer Bezeichnung (*ḥrj.w rnp.t*) als Tage des "Schreckens des Jahres", besonders bei Arbeitergruppen. An Festtagen der 'Götter des Schreckens" (meist tierische Mächte wie Seth, Apophis, Sachmet und die Feuerschlange des Re), auf die Momente ihrer höchsten Wirksamkeit (3t) fallen, wird nicht gearbeitet. Die Götter äußern sich in dieser Zeit. So donnert es am Geburtstag des Seth, an dem der Isis regnet es[26]). Die "Furcht vor Min im Jahre seines Kommens" weist offenbar auf vernichtende Wolkenbruche hin, die durch ihre Seltenheit in der Ostwüste bestimmte Jahre bezeichnen[27]). Oft haben Notjahre in der Geschichte bestimmte Namen erhalten, z.B. "Jahre der Streitigkeit (*ḫrw*)[28]), "Jahr der Hyänen, als man hungerte[29]) und "Jahre des Niedrigwassers (*rnp.wt ṯs.w*)[30])."

Als Zeichen seiner Gunst ließ König Merenptah die Nomaden an der 3. Epagomene, dem Geburtstag des Seth, ihr Vieh an der Ostgrenze weiden[31]). Zwar ist Seth in diesem Zusammenhang Gott der Asiaten - obwahl zugleich Gott der Ramessiden in der Hauptstadt der Ostgrenze-, doch findet man hier einen Ausdruck der Toleranz des Königs.

II. *Schöpfungslehren nach religiösen Quellen und die Einordnung der Neunheit, Angleichungsversuche*

Der Ansatzpunkt, nach der Entstehung des Urgottes aus der "Flut", ist die Trennung von Himmel und Erde, die Entstehung der Neunheit der 4. Generation (die Kinder des Geb und der Nut) bzw. ihre Einordnung in die Neunheit von Heliopolis und als Folge dessen die Rolle des Gott-Königs,des Horus, der zugleich Sohn des Osiris ist, in der geordneten Welt der Menschheit.

In Pyramidenspruch 486 findet man schon diese Vorstellung, wenn auch auf das andere Extrem zugespitzt. Der König ist urzeitlich im Nun geboren, vor der Trennung von Himmel und Erde und dem Entstehen der Unruhen durch Seth(die Neunheit der 4. Generation). Der König ist auch Mitglied der Neunheit von Heliopolis. Er entgeht einer Rechenschaft vor den für die Weltordnung sorgenden König und Beamten dadurch, daß die beiden ersten himmlischen Neunheiten ihn wieder) aufnehmen, zur Seite des Re. Als Leiche ist er mit der Erde (Geb bzw.

die beiden irdischen Neunheiten) verbunden. Demnach unterscheidet man zwischen einem verstorbenen und einem regierenden König.

Im Spruch 571 ist die Rede von einer Muttergöttin, Gefährtin des Atum. Der Trennung von Himmel und Erde folgt die Schopfung der Menschen und der Götter. Der Tod und das Böse werden auf die weltliche Schöpfung verhängt, weil Seth seinem "Todestag" entgeht. Offenbar wurde diese Anschauung in Endzeit-Vorstellungen entwickelt [32]). Der Allgott entzieht sich seiner Schöpfung.

In Darstellungen lassen sich dis Ideen der Trennung von Himmel und Erde und der Vermenschlichung der Götter mit dem Ausbruch der dynastischen Zeit verfolgen, so etwa in der Darstellung der Himmelgöttin auf der sog. Narmerpalette[33]), der Darstellung des Gottes *ʿš* in Abydos[34]) und schließlich der Darstellung einiger Mitglieder der Neunheit auf dem Zoserrelief von Heliopolis[35]).

Die Auffassung des Ur-Gott-Königs bildet die Grundlage des Königsdogmas. Nach einem späteren Beleg redet Amon als Urgott Amenophis III. an : "Komm mein Sohn... Ich bin dein Vater, der deine Schönheit schuf, der dich zusammen mit Shu und Tefnut gebar, du aber kamst aus meinem Leibe vor ihnen,..."[36]).

Früher jedoch, in den Sargtexten, beansprucht der Tote als Verklärter, obwohl gelegentlich mit gewisser Rücksicht auf seine Rangstellung, das Vorrecht des Königs. So spricht der Tote[37]) von den uralten Vorfahren (*pꜣw.tj ?*) des Horus, den Urzeitlichen (*pꜣw. tjw*), die "die Trennung von Himmel und Erde sahen" und von seiner Geburt als Horus dem Erben. Der Tote wurde ihnen als Herr der Urzeitlichen(*pꜣw.tj?*) geschaffen. Auch das *rḫj.t*- Volk soll den Toten als Sohn der Isis, geboren in Buto und Chemmis, gesehen haben. Offenbar hat man die *pꜣw.tj?* ≡ für *p.ʿt* zu halten (s.u.). Der Zusammenhang zwischen *p.ʿt*. und Horus geht auf die Pyramidentexte zurück. Er ist Herr der *pʿ.t.*, Herr der beiden Länder und der *rḫj.t*[38]) (in seiner Eigenschaft) als Nachfolger des Geb Erbe des Osiris und irdischer König.

Für die "Urzeitlichen" und die "Vorfahren" gibt es verschiedene Ausdrücke, die ursprünglich von verschiedenen Bedeutungen und Rollen im Mythos der Regierung der Götter im Himmel und auf Erden, sowie in der Geschichte der Vereinigung der beiden Länder herstammen[39]). Man begegnet in den Sargtexten einem ausgeschriebenen Wort *pꜣw. tjw* und einem Zeichen, dessen Lesung als *pꜣw. tjw* unsicher ist. Doch einmal kommt als Variante für dieses Zeichen das Wort für "Götterpaare" *śnwt*[40] vor. Aus mehreren Belegen geht hervor, daß man wegen der abgekürzten Schreibweise nicht genau unterschieden hat zwischen *pꜣw. tjw* "den Urzeitlichen" und *pʿ.t* "dem Volk des Geb, dem Hofstaat des Königs" und vielleicht noch *psḏ.t* "der Neunheit, den irdischen Götterpaaren, den Kindern der Nut". Wenn man jedoch von den "beiden Neunheiten des Re" spricht [41]) so meint man die himmlischen und die irdischen Götterpaare.

Innerhalb der Neunheit mit ihren vielen Generationen spiegelt sich das Spannungsverhältnis zwischen solaren[42]) und osirianischen Vorstellungen und als Folge dessen die göttliche Stellung des Königs, die der Tote in den Sargtexten anzunehmen erstrebt, in der jeweiligen Reihenfolge :

Der Tote ist geborener *Šw* und Tefnut (d.h er ist Geb). Sein Anteil (an Lebensbrot) ist in der Zeit des Nun bestimmt[43]).

Als Osiris sagt der Tote[44]) : "Es ist Geb da (oder sowahr) er lebte, der mich in meinem Namen erzeugt hat. Er wußte, daß er den, der im Ei ist (den Urschöpfer Re// Osiris) im Leibe (*ẖ.t,*) oder in der Körperschaft?) (wieder) leben läßt, der (Re) die Menschen weinte". Demnach erscheint Geb als Vater der irdischen Schöpfung und der Tote als Osiris, Stellvertreter des Re. Es folgen Hinweise auf die Augensage und Weltend-Vorstellungen : die Ermüdung von der *pʿ.t.* im Gespräch des Atum mit seiner Neunheit (Geb und Nut); und die Wiederkehr zum Zustand des Chaos, "wie vor der Gründung von Heliopolis" vor der Schöpfung von Himmel und Erde, vor der Geburt des ersten "Leibes" (*ẖ.t*[44]) Re oder der Körperschaft?)

und der Schöpfung der Urzeitlichen (*pʿ.t, pꜣw.tj, psḏ t.*) Die neue Schöpfung erfolgt durch die Herestellung der Maat, die Tochter des Re, die sich nun von ihm nicht trennen wird und von der er "sich nährt"[45]). Sein Sohn Schu wird ihn "erheben".

Wenn Horus die Höhe seines Horizontes erreicht, kommen zu ihm "die Götter der Nut". Er nimmt seine (richtige) Stellung ein, vor den *pꜣw. tjw* [46]).

Isis als Gattin des Osiris gebiert den urzeitlichen Gott Horus "als Geb vor den (Var. *śnwt* "Götterpaare"). Er regiert dieses Land als Erbe seines Vaters Geb"[47]. Bemerkenswert ist die Parallelität, Identität oder vielmehr der Vergleich Vater/Sohn (Geb, Osiris, Horus).

Der Tote wird angeredet (als) : "Re in seinem Namen, Horus in seiner Gestalt, der seine kgl. Embleme zu seiner Titulatur zufügt. Dich verklärt Schu und Tefnut, die Götter, die die Urzeitlichen (*pꜣw. tjw*) schufen[48]).

Damit der Tote sich mit Thot im Fürstenhaus (*ḥ.t-śr.w*) in Heliopolis vereinigt, beraten sich die Götter, die Herren der Maat, mit den Göttern, die von der Urzeit der Erde her Daseienden [49]).

Schließlich scheinen sich die Rollen der Götter in dem Mythos entsprechend dem überlieferten Königsdoma endgültig geformt zu haben. Als Horus sagt der Tote *Ḏḥ(w)tj-ḥtp*: "Ich regierte über die beiden Ufer, erbte den Thron des Horus, übernahm den Horizont des *Ḫprj* (als Sitz). Ich saß auf dem Thron meines Vaters *Wnn-nfr* (Osiris), wie Re sagte und nach dem Befehl des Geb und gemäß dem, was Thot schriftlich festgelegt hat. Darüber sind die beiden Kapellen (des Nordens und des Südens) zufrieden. Der Himmel ist in einem Erneuerungsfest (*ḥb-śd*), die Erde in Jubel, die sind frohen Herzens, wegen des Donners des Gewolkes jenes Gottes (als Omen für die Kronung), nachdem ich als Horus der Gerechtfertigte herauskam ... Ich bin Osiris Sohn des Geb, der Stellvertreter *ś.tj* des Re ; meine Mutter ist in der Barke der Glieder (*wjꜣ n ḥʿ.w* der

Sonnenbarke)"[50]). Sehr wahrscheinlich bezieht sich das Wort *š.tj* auf Geb als Thronfolger und Sohn des Re. Die Genealogie geht von Horus zurück bis auf den Urgott Re. Die Mutter des Horus, Isis, steht am Bug der Sonnenbarke. Bemerkenswert wäre es, wenn Osiris als Stellvertreter des Re betrachtet wurde. Man denkt an das Göttergericht, das Leben der Götter auf Erden in der Erzählung vom "Streit zwischen Horus und Seth" und an die Zeremonien der Krönung. Hier haben wir den Prototyp, dessen Einzelelemente jedoch auf die Pyramidentexte und die frühen Dynastien zurückgehen.

III. Bezeichnungen der Urzeit nach biographischen, literarischen und geschichtlichen Quellen

Oft belegt im AR ist der Ausdruck "nicht geschah (dies oder jenes, oder das Gleiche) ... vorher"[51] Einmal kommt die Variante : "nicht geschah ... in der Regierungszeit irgendeines Königs von Ober-und Unterägypten"[52] vor.

In den Urkunden von der 1. Zwischenzeit bis zum MR findet man Hinweise auf Götterdynastien, den "anonymen Gott", "Re" und auf die Uräusschlange des Re (*krḥ.t*) als Ornat, der den Königen ihre göttliche Stellung, Furcht und "Geheimnisse" verleiht und der in Wirrenzeiten fehlt oder von Gaufürsten in Anspruch genommen wird. Die Gaufürsten beschreiben in ihren Biographien ihre führende Rolle oder die ihres Gaues wie folgt; "nicht geschah ... seit der Zeit des Gottes (*ḏr rk nṯr*)"[53]. Mit der "Zeit des Gottes" meint man offensichtlich die Zeit des "anonymen Gottes", Re, wie sie einmal in den Inschriften von Moᶜalla erwähnt wird. Auffallend ist in dem letzten Beispiel der Kopfschmuck (Kronen?) des Re[54].

Das Stammeszusammengehörigkeitsgefühl, die Bodenständigkeit und Urtümlichkeit des Gaufürstengeschlechts drückt man durch *krḥ.t* aus. Man sagt u.a: "Stock seit der *krḥ.t* der Zeit des Gottes"[55]. Sehr wahrscheinlich bezeichnet *krḥ.t* die Personifikation der Uräusschlange des Re als Ornat der Könige. In den "Mahnworten eines Propheten" heißt es:

"Siehe! die *krḥ.t* wurde aus ihrer Höhle (*tpḥ.t*) fortgenommen, die Geheimnisse der Könige von Ober-und Unterägypten wurden enthüllt[56]". Man spricht von "der *krḥ.t*. der Urzeit"[57] "der *krḥ.t* des Südens[58]) und dem Fehlen "der *krḥ.t* , die Furcht veranlaßt"[59]. Mehrfach kommt *krḥ.t* in den Inschriften von Hatnub vor. Darauf folgt eine bescheidene Prätention der Gaufürsten, göttlicher Abstammung zu sein"(Einzig) in diesem Lande übriggebliebene *krḥ.t* . während alle (anderen) Leute Dreck ? sind... Der Sohn des Thot in Wirklichkeit, geboren von den beiden Neunheiten des Re Same des Stiers der Wahrheit"[60]. Der Gott Thot ist der Gott des Gaues. Man erinnert sich an seine Rolle und Einordnung in die Neunheit und die als König in dem Turiner Königspapyrus . Schon der Gaufurst von Moᶜala behauptet; "Ich bin der Anfang der Menschen und das Ende der Menschen..., der das zu Sagende sagt, wenn das *pᶜ.t*-Volk nicht zu sprechen wagt[61]).

Mit der zunehmenden Rolle von Abydos und der Adaptation kgl. Totentexte für die Vornehmen der. l. Zwischenzeit erhöht sich der chtonische Charakter der Götter in der Form ihres Königtums auf Erden, als kein König mehr über ganz Ägypten herrschte. Dafür eignet sich ebenfalls in den Biographien und literarischen Quellen die Genealogie auf Geb zugunsten des Osiris-Horus-Königtums am besten, auf das nun die Urzeiten zurückgehen. Abydos als Kultzentrum gilt als Urstätte.

In den sog. "Mahnworten eines Propheten" datiert man ein Ereignis "in die Zeit des Horus"[62] Die "Lehre für König Merikare "spricht von den Angriffen der Nomaden schon "seit der Zeit des Horus"[63] In der Weisheitslehre des Ptahhotep heißt es von der Maat, sie sei nicht gestört worden "seit der Zeit des Osiris"[64] wobei es sich hier offenbar um ein Wortspiel"*jr.sj*= Osiris"handelt, das ursprünglich auf Re deutet;vom gehorsamen Sohn er sei ein Horus-(Var. Gottes-) diener, wenn er alt wird, erreicht er den Zustand des *jmꜣḫ*[65].

Die Fürsten von Abydos zu Anfang der 12. Dyn. verherrlichen die Stadt und ihre Vorfahren: "Ich bin Sohn eines großen Fürsten von Abydos, von großem Besitz, großen Feldern und großem Opferanteil im Tempel. Alle (meine) Väter, seit den ersten (*tpj.w*) sind Kinder von Samen der Vorfahren (*jm.w ḥ3.t*), Edlen der Urzeit (*sp tpj*)[66]. Was diese Grabanlage anbetrifft, welche ich in der Nekropole von Abydos angelegt habe, -d i e s e Insel, zu der man sich wendet, in der Umgebung des Allherrn, die Statte der Trefflichkeit seit der Zeit des Osiris, welche Horus für (seine) Väter gegründet hat, der die Sterne am Himmel dienen, die Furstin des Gestirns ? -zu i h r kommen die Großen von Busiris, gleichwie Heliopolis in ihrer Trefflichkeit, auf der Allherr ruht"[67]. Beachtlich ist die Gleichsetzung von Abydos mit Heliopolis, von Osiris mit Atum und vielleicht von der Grabanlage mit Abydos, in der man womöglich schon zu dieser Zeit nach dem Garb des Osiris gesucht hat. Aus Abydos stammt noch die folgende Biographie: "Was dieses Grab anbelangt, -das ich in der Nekropole des heiligen Landes angelegt habe unter (den Gräbern) meinen Vätern, die meine Glieder schufen, die Edlen der Urzeit (*sp tpj*), die Herren von Denkmälern als alte Inhaber des Amtes von Urzeiten her Daseiende (*p3w.t.*), welche zuerst das Land der *Ḥkt* (die heilige Stätte von Abydos) gegründet haben, (nämlich) seit der Zeit des Geb-ich habe es angelegt um meinen Platz inmitten des Gaues des Schweigenden vollkommen zu machen"[68].

In einem Hymnus auf Sesostris III.[69] finden wir den Kreis seiner Götter, Vorfahren, Nachkommen und seines Besitzes umfassender und persönlicher. Wahrend Stärke seine Regierung in Ägypten kennzeichnet, bleibt seine Beziehung zur *pᶜ.t* bei Beratschlagung. Interessant sind Reihenfolge, Parallelismus und Hinweis auf die Wiederholung der Schöpfung:
"Wie jubelnd sind deine (Götter)...
deine (Gaue)...
deine Vater, die Vorfahren (*jmj.w b3ḥ*)...
die Ägypter *km.t* in deiner Kraft...
die *pᶜt.* über deinen klugen Rat...
die *jdb.wj* über den Schrecken vor dir...
deine Generationen (*ḏ3m.w*)...
deine ehrwürdigen alten Leute (*jm3ḫ.w*)...
die beiden Länder(*t3.wj*)über deine Stärke..

Refrain : Horus, der seine Grenze erweitert, mögest du die Ewigkeit (*nḥḥ*) wiederholen (*wḥm*)".

Die vorher erwähnten Vorstellungen und Ausdrücke haben sich im NR gefestigt und entwickeln sich weiterhin bis zur Spz. in einem großen Rahmen. Je nachdem geht die Urzeit auf Götterdynastien, die ersten Könige oder die Vorfahren von Königen bzw. Vornehmen zurück. Wir finden infinite Ausdrücke wie; "seit je", "seit dem Dasein" und "seit der Schöpfung der Erde". Theben gilt als "Urstätte" nach Vorbild von Heliopolis und in der Amarnazeit Akhetaton. Bezeichnungen der Urkönige spiegeln Vorgänge der Vereinigung der beiden Länder, wie sie sich langsam in die Titulatur niedergelassen haben. *njśw.t* oder *bjtj* für die beiden Königtümer Ober-bzw. Unterägyptens gelten allgemein für den König nach der 3. Vereinigung. *njśw.t* kommt jedoch oft vor,sowie das Wort fur"Krönen mit der weißen Krone". Dies geht auf die 1. Zwischenzeit -MR zurück . Durch die Angriffe der Seevölker und der Libyer vom Nordosten bzw. Nordwesten hat *bjtj.w* mehr die Bedeutung von "Königen Unterägyptens" wiedererhalten.

Thutmosis I. spricht von Tagen, "die die Vorfahren (*imj.w. b3ḥ*) nicht kannten, die die Trager der *nb.tj* nicht sahen. Nicht geschah das Gleiche zu anderen *bjtj.w* Nicht gesehen wurde es in den Annalen der Urzeitlichen (*ḏr. tjw*) seit dem Horusgefolge (*śmś.w Ḥr*)"[70].

In der Krönungsinschrift Hatschepsuts auf den Blocken aus Karnak (X8) zahlt die Königin ihre Taten und beteuert als ihr Zukunftiges Programm : "das Unwetter der unterägypt. Könige ! (*śnj n bjtj.w*))gemeint : zu vertreiben, (wohl ein übernommener Ausruf), wie der Hezenswunsch m.M. beim tun, was anbefohlen und getan wurde, seit alters her [70a]). Der Ausdruck schliesst hier in sich die traditionellen unterägypt. Feinde ein, als letzten : die Hyksos.

Ein Privatmann schreibt: "Es wurde vorausgesagt, was dies anbetrifft (d.i.) "Nicht geschah das Gleiche seit dem Gott, seit den Annalen der Vorfahren ausgenommen fur die Königin (Hatschepsut), die Tochter des Amon"[71].Diese Stelle wurde durch Anpassung aus einem Krönungstext erworben.

Zur Elephantenjagd sagt Thutomsis III.: "Nicht geschah das Geliche für einen König (*njśw.t*) seit dem Gott und den jenigen, die die weiße Krone übernahmen. Ich habe dies gasagt ohne Prahlerei[72].

Von Amenophis II.heiβt es;"Nicht gibt es einen König(*njśw.t*) dem das Gleiche getan worden ist, seit dem Herauskommen des (Horus?) aus der Flut (*ḳbḥ.w*)"[73]).

Von Amenophis III. "Niemals wurde das Gleiche gesehen seit der Urzeit der Erde (*pɜw.tj tɜwj*). Nicht haben die Könige (*njśjw.t*) es getan, die vor S.M. existierten"[74].

In der Biographie des Amenhotep Sohn des Hapu lautet es: "Der den Nichtwissenden durch die Geschehnisse seit der Urzeit (religiöses— oder Geschichtsbewuβtsein) hindurchführt und dem, der (sie) vergessen hat, ihren (richtigen) Platz (kenntlich) macht [75]

Der Thron des Gottes glit als seine Urstätte. Amenophis III. saβ auf "seinem (des Gottes) bezeugten heiligen Sitz, auf dem er sich niederläβt"[76]. Auf der Suche nach einer neuen Stätte zur Gründung von Akhetaton fand der König Akhenaton sie beim ersten Male (*m sp tpj*) seiner Fahrt[77]. Den gleichen Text hat man später folgendermaβen verstanden (oder umgedeutet), als sei "Akhetaton seine Statte der der Urzeit)*ś.t.f. n.t sp tpj*), welche er (Akhenaton) ihm (dem Aton) errichtet hat, in der er ruht[78]

Sethos I. datiert seine Regierung ; "Jahr 1, Anfang der Ewigkeit und Beginn der Dauer (*hɜt ḥḥ śsp. ḏ.t*), des Zelebrierens von Millionen *śd*-Jubilaen und 100, 000 von Friedensjahren, die Lebenszeit des Re[79]" *ḥ.t. ḥḥ śsp. ḏ.t.* sind Beiworte des Jahres. Vorher aber hat Haremheb sein Dekret in Verbindung mit seiner Thronbesteigung datiert, "am Tage des Anfangs der Ewigkeit und des Beginns der Dauer (usw)... Maat ist gekommen und hat sich (mit der Erde) vereinigt... Ägypten hat die (unendliche) Zeitgerenze O wiedcrholt "[79a]"

Der König beginnt seine Regierung Höchstwahrscheinlich um den Anfang einer Sothisperiode (1317/1314) [80]bei der der Neujahrstag (die Geburt des Sonnengottes) auf den 1. Thot zurückgeht[80a].

Einen weiteren Hinweis findet Man bei Merenptah, freilich nicht in einem Regierungsdatum, sondern in einer Verheiβung; ..., indem du als Herrscher aller Länder erscheinst, wie dein Vater Atum, Anfang der Ewigkeit und Beginn der Dauer (*ḥɜ.t ḥḥ śsp ḏ.*t)[81].

Eine andere solare-osirianisierte ideale Datierung der Rgierung Sethos I. weist auf die ewige Dauer des Allgottes hin. Sie ist im Nauridekret belegt "Jahr 4, Anfang des Winters (ⲧⲱⲃⲉ), Anfang der Ewigkeit, Beginn der Herzenfreude (*ḥ.*t *ḥḥ śsp. ɜw.t. jb*), 100, 000 von Friedensjahren, Millionen von *śd*-Festen auf dem Thron des *ɜḫ.t.j* und Dauer des Konigtum des Atum[82]).

Das Dekret ist für den Tempel des Osiris in Abydos gedacht. Der Ausdruck *whm mśw.t* in der Titulatur (Sethos, I. und vor ihm in der Amenemhet I). oder in Datierungen (Sethos I. und Ausgangs der 20. Dyn.) hat mit kalendarischen Einteilungen nichts zu tun sondern bezieht sich auf den Beginn einer, nach Vorbild des Mythos, neuen Schöpfung (sära) und kennzeichnet die Urtümlichkeit und Legalität des Königs.[82a]) Hochstwahrscheinlich hat Sethos I. seine Regierung im Jahr 1301/1300 angefangen, noch in der Sothisperiode, deren Jahresanfang sich im Wandeljahr auf die 5 Epagomenen naher rückt. Der gluckliche Zufall (oder die ideale Datierung ?) will, daβ der Beginn seines Krönungsjahres auf die 1. Epagomene, den Geburtstag des Osiris auffällt. Von diesem Jahr ist die obenerwahnte Datierung "Jahr 4, Anfang des Winters ⲧⲱⲃⲉ ..."erhalten, in der die Zeremonien der osirianischenKrönung desMitregenten Ramses II. möglicherweise stattfanden. Krönungen in Theben beim Opetfest durch Amon und insbesondere die "Erwahlung" durch Re am Anfang des Jahres in Heliopolis könnten offenbar erst nach dem Tode Sethos I. erfolgt haben. 400 Jahre trennen den Beginn der Hyksosherrschaft vom Regierungsantritt Sethos I. Als Erinnerung an den Sieg des Gottes Seth, des "Vaters seiner Vater " als Urahne, über die Feinde des Re und an die "Wiedergeburt des Re" lieβ Ramses II.während seines Königtums (1291/1290).- 1225) eine Stele an der Ostgrenze und die neue Hauptstadt, die "Ramsesstadt", wo die Hyksos ihre Niederlage fanden, errichten. Das Jahr 400 verbindet seine Reigerung mit denen seiner Urahnen, der Monat Ⲙⲉⲥⲟⲣⲉ und der Tag 4 würde in einem dieser Ereignisse ihre geschichtliche (neben der mythischen[82]b) Erklarung haben.

Die Höflinge loben Sethos I.:"... weil dich lieben deine Väter alle, mehr als irgenderinen König, der seit Re entstanden ist[83]"). In seiner Stiftung für Osiris sagt der König; "Ich machte es zum ersten der Häuser der Könige, die seit der Zeit des Re errichte worden sind. Ich habe das Herz der Herren von This[84] gnädig gestimmt. Sie ruhen in seinem herrlichen Haus, der Rat[85], derer, die seit je (*ḏr rsj*), davon gegangen sind. Sie ehren meinen Vater wegen seiner Trefflichkeit"[86]), "Ich bin nicht vergesslich seiner (dessen Vater) Pläne. Viele sind seit der Zeit des Gottes verschieden (von früheren Königen). Am nächsten Tag waren ihre Namen vergessen"[87].

Bei der Ankündigung der Reise des hethithischen Königs und seiner Tochter nach Ägypten äuβert Ramses II.seine Freude; "„, nachdem er von diesen geheimen Plänen (Nachrichten, religiös gefärbten Bestimmungen des Ptah) erfahren hatte, welche unbekannt sind in Ägypten, seit je (*ḏr rsj*)"[88]. Ramses II. "Packt alle Länder in Kraft und Sieg und gründet das Land von neuem (*m whm*) wei (in) der Urzeit (*sp tpj*)"[88]).

Bei der Gelegenheit der Stiftung Ramses II. für seinen Vater Sethos I. loben ihn die Höflinge; "Dein Herz ist voller Zuneigung für deinen Vater (NN) , den Pietätvollen, Geliebten des Gottes[90] (NN) Seit der Zeit des Gottes (*rk nṯr*) und dem Erscheinen eines *njśw. t* Königs nicht gab es einen anderen wie du. Nicht wurde er persönlich oder (von ihm) in Mundüberlieferungen gehört .... einen Sohn, der die Denkmäler seines Vaters wiederholt. Kein anderer König übernahm den Thron und handlte fürsorglich für seinen Vater, sondern jeder errichtete Denkmäler für sich selbst,ausgenommen du und dieser Horus, sowie du bist, so ist auch der Sohn des Osiris. Siehe! du bist ein gutes Erbe wie er. Du erfüllst sein Königtum gleichweise[91]". Es fragt sich, ob in diesem Text mit der "Zeit des Gottes" die des Re oder des Osiris gemeint ist, denn der Text stammt aus Abydos, der Name "Sethos' wird in der Kartusche vermieden (an seiner Stelle kommt nur *Mrj-n-Ptḥ* vor) und man spricht auβerdem vom Königtum des Osiris und nach ihm Horus, das dem Königtum Sethos I. und seines Sohnes Ramses II. angeglichen wird. Jedenfalls steht Horus-Re in enger Beziehung zu Horus Sohn Osiris[92].

Nach der Israelstele heiβt es von Merenptah; "Was Ägypten betrifft: man sagt seit den Göttern; "Es ist die einzige Tochter des Re, sein Sohn ist der, der auf dem Thron des *Šw* sitzt"[93]. Den Sohn des Re hat man hier mit Schu zu identifizieren und Ägypten wohl mit Tefnut (oder Maat:), eine wichtige Entwicklung des Königsdogmas, die wohl vor Merenptah stattgefunden hat Ramses III. wird beschrieben: "Von guten Plänen, weise schon als Kind, wie die Klugheit des Mondgottes (*jʿḥ*), seit der Existenz der Erde (*ḏr ḫpr tȝ*)[94]..

Als Folge der Amarnazeit werden die Rolle der Menschen in der Schöpfung und ihr Anspruch auf Gotteshilfe in kgl. Gebeten anerkannt. So heiβt es im Hymnus Ramses III. an Amon: "Nicht kennt man seine Erscheinugsform des ersten Mals (*sp. tpj*) des [Erscheinens aus dem Urge]wässer. Du erscheinst in Strahlen, du erleuchtest für jedes Auge, das im Dunkel ist... Jedermann (sagt) ,Rette mich mit deiner Hand', seitdem du dich aus der Flut auftauchen lieβest. Die Götter kommen aus deinem Mund heraus, die Menschen aus deinem Auge . . . der erste Satz, (den sie sagen:) ‹Mögest, du veranlassen, daβ du die Lebenzeit des Re verbringst. Du stellst Geburt fest, Schicksal Lebensunterhalt sind gemäβ dem, was d u befohlen hast"[95]).

Von Ramses III, lautet eine Eulogie : «Es lebe der göttliche König, der Theben groβer macht, Freude in Karnak gibt, die Stadt (Theben) wie in der Urzeit (*sp tpj*) schafft und Jubel in die südliche Heliopolis setzt[96]). Wir finden urzeitliche Götterattribute in seiner Regierung wie : „Atum, der Herr der beiden Länder und Heliopolis, ; Harachty, der groβe Gott, der zu Anfang entstanden ist,„[97]) und,„Amonre, der (so) alt Daseiende (wie) die beiden Länder"[98]).

In einem Gebet Ramses IV. (?) an Amon sagt er : "Möge ich den Anfang (*šʿ*) mit deinem Namen an der Spitze tun,während jeder andere Gott nach dir (kommt) . . . Ich habe weder eine pflichtige Zeremonie seit dem Dasein (*ḏr wnn.t*) noch eine Schrift der ersten Urzeiten (*pȝw. tj tpj*) hinterlassen und nicht in ihnen eindrang, um sie zu sehen und nach deinem Wesen zu fragen"[99])·

Wann und wie Urzeiten negativ oder positiv (das goldene Zeitalter) beurteilt werden, zeigt folgendes :

Von den Angriffen der Libyer berichtet Merenptah : "Es (das Land bis Heliopolis?) ist für das Vieh verlassen, in der Hand der 9 Bogen, verwüstet in der Regierungszeit der Vorfahren (*hзw tpj.w*). Jeder *njśw.t*-König sitzt in seiner Pyramide (*mr*?), während die *bjtj.w*-Köinge vor ihren Ortschaften (*dmj*) am Eingang der beiden Länder? (*śśm.w tзwj*) umgeben sind wegen Mangel an Truppen[100]). Ein Aufschulβ auf die geographische Herkunft der *bjtj.w* im Unterschied zu *njśjwt*[101]), beide als Vorfahren betrachtet, hängt vom richtigen Verstandnis der Begriffe *mr* bzw. *śśm.w tзwj* ab. Trotzdem haben wir mit einer späteren Auffassung der beiden frühgecshichtlichen Königtümer zu tun, die auβerdem noch ironisch zu sein scheint [102]). Als Widerspruch scheinen die Aussagen Ramses III. : "Es gab früher (*ḏr.c*) keine Rebellen in fernen Ländern. Sie wurden nicht gesehen seit den *njśjw.t*-Königen"[103]) und "Amon setzte seinen Sohn auf seinem Thron fest. Alles, was der Aton umkreist, ist in seiner Hand versammelt. Die Feinde : Asiaten und Libyer sind vertrieben, die gegen Ägypten Frevel zu üben pflegten. Sie verwüsteten das Land völlig, seit den *njśjw.t*-Königen[104]) und plagten die Götter wie jedermann, ohne daβ es einen Helden gab, um ihnen zubegegnen, wenn sie rebellierten"[105]).

Dagegen scheint seine Behauptung zu stimmen : er habe ein libysches Kind als Fürsten über die Libyer gesetzt als ein Ereignis, das "nicht gehört worden war früher (*ḏr.c*) und seit den *njśjw.t*- Königen"[106].

Betrachtet man den Bericht Merenptahs und die zweite Aussage Ramses III., so würde man annehmen dürfen, daβ die Angriffe des Feindes in einem Zeitpunkt geschahen, in dem die Zentralregierung zusammenbrach, (als Topos) einer Zwischenzeit oder gar vor der Reichseinigung. Nur dem jeweiligen regierenden König ist es gelungen, den Feind zu vernichten.

Das goldene Zeitalter beschreibt das Leben der Götter, der Vorfahren und ihr Königtum. Damals soll die Maat, die nach dem Mythos des Re in den Sargtexten bei ihm im Himmel weilt, auf Erden gestiegen sein. Sicher belegt ist dies jedoch in Texten der Ptolemaerzeit.

Schon aber nach der Lehre für Merikare ist die Rede vom Weisen. In seine Nähe kommt keine Lüge, sondern die Maat "durchgeknetet, wie nachdem, was die Vorfahren (*tpj. w*) vorausgesagt haben"[107]).

In einer Biographie aus der Zeit Amenophis III. heiβt es: "Ich betrete die *nśmt*Barke als terfflicher *bз*. Ich werde nicht anders behandelt werden als das Horusgefolge. Ich bin Maat, der Abscheu der Lüge. Nicht findent (die Lüge) dort statt, wahrlich"[108]).

Während es sich im ersten Beispiel um die abstrakte Bedeutung der Maat (symbolisch als Brot?) handelt, kann man im zweiten Beispiel nicht mit Sicherheit sagen, ob man nicht doch an die Presonifikation der Maat zu denken hat, mit der sich der Tote identifiziert wird und die eine Rolle in der heiligen Barke spielt.

Nach dem Dekret Heremhebs, in Zusammenhang mit der Erläuternug seiner Titulatur und Ernennung als König, wäre Maat bei dieser Gelegenheit gekommen und hatte sich mit der Erde vereingt. Maat bezieht sich hier sowohl auf die Wiederherstellung der Ordnung nach der Amarnazeit wie auf die Sothisperiode.

In seiner Restaurationsstele spricht Tutankhamon nur von der "Befestigung der Maat an ihrer (richigen Stelle"[108a]), so daβ das Land wie in seiner ersten Zeit wurde.

Im Osirishymnus Ramses IV. von Abydos, beschreibt man das goldene Zeitalter, das Leben der Götter und der Menschen in der geordneten Welt : "Was diese Tage betrifft, von denen man sagt, daβ sie da waren,bevor Nut mit deiner Vollkommenheit schwanger war, da lebte man . . . unter den Göttern, sowohl die Menschen wie die (4-beinigen) Tiere, die Vögel und Wassertiere ebenfalls"[109]).

Deutlich werden die Hinweise auf die Maat der Urzeit in einer Inschrift des Taharqa : "Dieses Land wurde zu seiner Zeit überschwemmt, wie es in der Regierungszeit des Allherrn gewesen war. Jedermann schlief bis zum Morgen ohne für irgendwas zu sagen : 'Ach hätter ich doch'. Maat (als Göttin) tauchte auf in den Ländern,die Lüge sank in den Boden. Wunder geschah in der Zeit S.M ... Nicht wurde das Gleiche gesehen seit der Zeit der Vorfahren (*jmj.w ḥꜣt*) ... S.M. ließ sich die Annalen der Vorfahren (*tpj.w*) holen, um die Nil (-höhen) in ihrer Regierungszeit zu schauen. Nicht fand er das Gleiche dort")[110].

Obwohl Maat zweimal in einem Pyramidentext vorkommt[111]), jeweils mit dem determinativ des Horus-Gott-Königs versehen : "... Maat vor Re, an diesem Tage jedes Jahresanfangs (*tp rnp.t*)" und "die Wahrheit anstelle von der Lüge", so liegt es nahe, im ersten Falle an die Göttin selbst als Königin[112]) zu denken, im zweiten Falle an die abstrakte Bedeutung von Maat.

Von Amon heißt es in der Ptolemäerzeit : "König der Vorfahren, der Den-des-Horizontes schuf und alles Gute in ihrer Zeit. Maat kam aus dem Himmel zu ihrer Zeit und gesellte sich zu denen, die auf Erden lebten. Das Land war im Überfluß, die Leiber waren voll, nicht gab es ein Mangeljahr[113]) in den beiden Ländern. Nicht fielen Mauern ein. Nicht stach ein Dorn zur Zeit der Götter (und der) Vorfahren"[114]). An einer anderen Stelle ist die Rede von den "Vätern und Müttern des Aton, die Terffliches zu ihrer Regierungszeit getan haben (*jr*[*w*])", oder"..., der Treffliches zu ihrer Regierungszeit getan hat (*jr*)"[115]). Meint man die Achtheit als in Amon verkörpert, oder Amon selbst, dessen Sitz der Aton ist ?

Der Ägypter verstand es, eine bestimmte Situation, Schöpfung des Moments, festzuhalten und für die Vergangenheit oder die Zukunft gelten zu lassen (gelegentlich auch Schöpfung der Vergangenheit für den Moment oder die Zukunft anzupassen). Diesem Prinzip kann man nachgehen in der Literatur (Lehren, Prophezeiungen), in Vorstellungen von Zeitgrenzen (Urzeitvorstellungen, dem Konigtum der Götter auf Erden, im Begriff *mꜣ*ʿ*-ḫrw*) und in der Kunst,[115a]) besondres der bildenden. Daraus entsteht der Typus bzw. das Idealbild.

IV. *Jenseitsgefilde und die Bevrzugung der östlichen oder westlichen Bahn zum Himmel aufzusteigen*[116])

Das *sḫt-jꜣrw* (Binsengefilde) befindet sich im Osten und ist seit den Pyramidentexten bevorzugt. Seine Bäume dienen als eines der vielen Mittel hinaufzusteigen zum Sonnenreich über. In ihm befinden sich botanisch bekannte Bäume wie Sykomoren, Palmen, der *nbś*-Christusdornbaum und Strauche wie die Wildsellerie. Am Rande der Erde, am Tor des Himmels gelten sie als Verbindungsbrücke. Sie beugen sich, senken ihre Häupter und wenden ihre Zweigen dem Toten zu als Arme, um ihn zum Himmel aufzunehmen. Der Tote kann zu ihnen fliegen, im Boot staken oder segeln.

Das *sḫt-ḥtp* (Opfer-oder Rastfeld) its schon seit den Pyramiden texten mit dem Westen desOsiris als Jenseitsland verbunden.Wenn es auch gelegentlich in Zusammenhang mit dem Unvergänglichen (Circumpolarstern), dem *sḫt-jꜣrw* im Osten und dem Morgenstern erwähnt wird so nur um die Reise des Toten vom Osten des Re nach dem Westen des Osiris anzudeuten. Selbst der Circumpolarstern ist am Nordhimmel, im Westen, im Osten und sogar im Unterhimmel zu sehen. Die Bäume des *sḫt-ḥtp* sind botanisch unbekannt. Offenbar handelt es sich um poetische Ausdrücke, wie den "Baum des Lebens", für göttliche Nahrung von Korn, Getreiden und Fruchtpflanzen und wie den ʿ*ꜣb*-Baum als Spendebaum. Nach den Pyramidentexten werden die Turen des Himmels aufgetan, damit der Tote zum Lebensbaum gelangen kann. Auf diesen und anderen fructbaren Pflanzen hausen die Götter.

Die Mischung der beiden Wege hängt zusammen mit :

1. der Bevorzugung des Westens as Totenland,
2. der Rolle der Hathor, die als Totengöttin neben Re seit der 4. Dyn. verehrt wird.

Schon seit den Pyramidentexten langt Re und seine Gefolge im Westen hin und lebt Atum als Urgott in der Nacht. Nach den Sergtexten gibt es ein *sḫt-ḥtp* des Re und ein der Hathor.

Die Sykomoren und Bäume des Ostens werden zu Spendebäumen von vershiedenen Nahrungen und Getränken zugleich.

Ihre Darestellung, wie sie den Toten erquicken, kommt erst in der 18. Dyn. vor. Hathor empfängt den Toten sowie die untergehende Sonne als Osiris. Wahrscheinich werden die beiden Sykomoren im Osten des Himmels später als eine im Osten, die andere im Westen aufgefasst, Symbole des Tages und der Nacht oder als einen Baum, der Parallel zu Isis und Nephthys vor Harachtly in der Unterwelt steht und deren Rede lautet : "Re ist er, der (als) Osiris untergeht, Osiris, der als Re untergeht, täglich[117]").

Die Rolle der Hathor wird auf andere Göttinnen übertragen, z.B. auf die Himmelsgottin Nut. Die Sonnenscheibe versinkt im Westen in den Mund der Himmelsgöttin und geht im Osten aus ihrem Schoβ hervor.

Anmerkungen

1. Pyr. 1961 c "Geburt der Götter.
2. Sethe, Die Zeitrechnung der alten Ägypter (NGWG 1920) S. 40 f.; dazu Kees, Kulturgeschichte, S.302.
3. Pyr. 1520. 4. ib. 1774.
5. ib. Spruch 518.
6. ib. 965 (dazu Schott, Altägyptische Festdaten (AMAW Mainz 1950) S.11 s. Pyr. Spruch 569.
7. Mereruka 1 (OIP 1938) Taf. 6/7 (dazu Schott, ib. S.6).
8. Als Viehhörner schon in der 1.Halfte der I.Dyn. (im Zusammenhang mit *spd.t* ?) : Petrie, Royal Tombs II (London 1901) 5,1 und 6 a, 2 (s. Sethe, ib. [NGWG 1919] S.294.1 : *śpd.t* als Bringerin des Nils wie des Jahres). Andere spätere Beispiele : Keimer in Suppl. ASA V S.I ff.; vgl. als Phonogramm : Fairman in BIFAO 43, 10? ; als "Symbol" Mar. Abydos II pl. 16.
9. Couyat-Montet, Les inscr. du Ouadi Hammamat (MIFAO 34 1913) Nr. 110.
10. R. Moftah in Chr. d'Égypte 39 (1964) S. 44 ff.
11. Schott, ib. S. 87. 12. Moftah, ib. S. 51 f.
13. Urk. IV 740 ; s. Schott, ib. S. 917.

14. Dekret Haremhebs Urk. IV 2150 ; Amon spielt nur eine sekundäre Rolle neben Re in der Ernennung Ahmoses, ib. 17, , dazu R. Moftah, Das Königsdogma im NR, Sonderschrift des DAIK 1985, 8. 15, Anm. 64 : die Ernennung der Gottesgemahlin Ahmos-Nefertere zum zweiten Propheten des Amon.

14a) Schott, Festdaten, S.85.

15. Hintze in ZÄS 87 S. 35.
16. R. Merkelbach, Isisfeste in griechisch-römischer Zeit (1963) S.23 (= Ros. 23-27).
17. ib. S. 23 f.; 30 (= Raphiadekret Z. 12, 26 ff.)
18. Vermutlich ein Topos, vgl. 25 Jahre Hungersnot wegen des niedrigen Nilwassers (Stele des *Mntw-ḥtpw*, Goedicke in JEA 48 S.26 Z.8 f.).
19. s.C.de Wit, Inscr. dédicat. du Temple d'Edfou (Chr.d'Egypte [1961] = Edfou VII 6.
20. ib. S. 182 ff. 21. Edfou VII 7.
22. G. Goyon in Kêmi VI S.I ff.
23. Mar. Dend. IV 38 ; Loret, Les fêtes d'Osiris au mois de Khoiak Rec. 4 S 32 f.
24. Pap. Sallier IV. 25. Pap. Leyde I 346.
26. Schott, ib. S.112 (s.H. Schäfer in ZÄS 66 S. 159,.
27. Urk, IV 18 ; vgl. 1823.
28. Gardiner, The Admonitions of an Egyptian sage (Leipzig 1909) 4, 2.
29. Spiegelberg in ZÄS 33 S.106 f.
30. Anthes, Die Felsinschr. von Hatnub (Unters. Bd.9, Leipzig 1928) Graf. 20, II.
31. Anast. VI 57 f.; vgl. Haremheb (Breasted Anc. Rec. III § 10-12 ; Gen. 47 1-12.
32. s. Eb. Otto, Zwei Paralleltexte zu TB 175 (Chr.d'Egypte 47 (1962) S. 249 ff.;) dazu Moftah, Königsdogma im NR. Sonderschrift des DAIK 20. 1985 S. 7 f.
33. Schott, Hieroglyphen (AAWLM Mainz 1950) Taf. VI, S.R. Moftah, frühgesch. Anschaul. ASAE., 66 (1985).
34. Petrie, Royal Tombs II pl. 22 f.
35. W.S. Smith, A History of Egyptian Sculpture and Painting in the OK (London 1949) S. 133 ff.

36. Urk. IV 1675.

37. CT IV 36 ; Gardiner, Anc. Egypt. Onomastica (Oxford 1947) I 110.

38. Pyr. 737 ; 1258 ; 644. 39. Gardiner, ib.

40. Drioton, Pages d'Égyptologie (Kairo 1957) S. 273 Anm. 5 (Hinweis des Herrn R. Grieshammer).

41. s.u.S. 13.

42. Das *hnmm.t*-volk "Sonnenvolk" wird a.a.s. behandelt.

43. CT II 152. 44. ib. 33 ff.

44a) Re ist sonst als *ḥcw* "Leib" genannt.

45. Moftah, Königsdogma. S. 221-228

46. CT II 223. 47. ib. 212.

48. CT I 260. 49. ib. 166.

50. CT IV 93.

51. Urk. I 129 ; 106 ; 100 ; 101 ; 103 ; 107 ; 146 ; 222 (S. Schott, Mythe und Geschichte (Mainz 1954) (Jahrb. der Akad. Wiss) (S.254).

52. Urk. I 107 ; s. Eb. Otto, Geschichtsbild und Geschichtsschreibung in Ägypten (Die Welt des Orients, Bd.III (1966) S.161 ff).

53. Hammamat Nr. 113 (vgl. LD II 149 e 11 ; 150 a 14-15) II. Dyn.; Hammamat Nr. 199 12. Dyn.; schon in der Herakleopolitenzeit : Griffith, The inscr. of Siut and Deir Rifeh (London 1889) Taf. 13 Z.27 f. (*šcḥw n.w rk nṯr*).

54 Vandier, Mo'alla (Bibl. d'Et. Bd.18 1950) S.252.

55. Griffith. ib Taf. 13 z. 1, vgl. Taf. 20

56. Adm. 7, 5-6 ; vgl. 7, 7. 57. Griffith, ib. 4, 8.

58. Kairo 20543. 59. Urk. IV 386.

60. Anthes, Hatnub 20 2-7 ; vgl. 26.3 ; 23.2 f.

61. Mo'alla 171 ; dazu W. Schenkel, Memphis. Herakleopolis. Theben (Äg. Abh.12 1965) S.46 ;für die Stellung des *pc.t* vgl.der Anfang Sinuhe-Geschichte ; Beim Tode Amenemhet I. "trauert oar Hofstaat (*šnj.t*) und jammert das *pc.t*-Volk".

62. Adm. I 7.

63 A. Volten, Zwei altägypt. politische Schriften (1945) S. 58.

64. Pap. Prisse 6, 5.

65. Z. Zaba. Les Maximes de Ptahhotep (Prag 1956) S. 588 f.

66. Sethe, Lesestücke (1959) S. 73, 9-11.

67. ib. 80 11 ff. 68. ib. 72 9 ff.

69 Grapow in MIO I 198 ff.; Sethe, ib. 66 ff.

70. Urk. IV 85 f.

70a. S. Eb. Otto, Der gebrauch des Königstitels *bjtj*, ZÄS 85, 151f.

71. Urk. IV 500. 72. ib. 1233. 17 f.

73. ib. 1320. 74. ib. 1679.

75. ib. 1817. 76. ib. 1725 f.

77 Grenzstele (alte Fassung) Sandman, Akhenaten (BAe 8, 1938) S. 122.

78 Grenzstele (neue Fassung) ib. S. 105 (Hinweis des Herrn Prof. Fecht)

79. H.W. Fairman and Bernhard Grdseloff in JEA 33 S.25 f., pl. VII.

79a. Urk IV 2141.

80. s. Sethe, Sethos I. und die Erneuerung der Hundssternperiode, ZÄS 66 S.1 ff.; dagegen v. Beckerath in ZÄS 92, 7.4 ; für die unterschiedliche Datierung der Regieurung dieser Könige s. E. Hornung, Untersuchung zur Chronologie und Geschichte des Neuen Reiches (Äg. Abh. Bd.II, 1964).

80a) Nicht unwahrscheinlich und mit seiner Umbenennung zusammenhangend fiel der Regieungsantritt Haremheb smit der 2. Epgomene, dem Geburtstag des Horus, zusammen.

81. M. Chaban in ASA 8 S.217.

82. Sander-Hansen, Hist. Inschr. der 19. Dyn. (BÄ IV 1933) S. 13.

82a) R. Moftah, Frühgesch. Anschaulichkeit, ASAE., 66 (1983, S.?.

82b) s. Moftah in Chr. d'Égypte 39 (1964) S. 48 f.

83. Sander-Hansen ib. Kuban 23.

84. Osiris, Isis, Hathor.

85. Götterkollegium ? s. Anthes in JNES 13 S.191 f., Griffith in Orientalia 28 S. 51 f.

86. Schott, Denkstein Sethos I. (Göttingen 1964) z. 22.

87. ib. Z. 18.

88. Stèle du Mariage, Kuentz in ASA 25, 214 f.

89. Montet in Kêmi V pl. XIV.

90. *jt nṯr mrj nṯr* ; für *mrj nṯr* vgl. Taharqastele Mel. Maspero S. 425 Z.I.

91. Gauthier, Inscr. Dadicat. 59 ff.

92. s.o. S.2 ; Moftah, Königsdogma S. 12 ; 16; 99. f

93. Lacau, Stèle du Nouvel Empire (C.G. 45. 81) S. 56 Z.12.

94. Habu II 85 II-12. 95. Karnak I 23 3-5.

96. Habu V 360 A. 97. ib. 309.

98. ib. 310.

99. Gardiner, Pharaonic Encomium JEA., 41 pl. VIII Z. 6-8.

100. Mar. Karnak pl. 52 Z. 8 f.

101. vgl. S.12 im Vergleich zu *šmś.w Ḥr.*

102. s. Eb. Otto in ZÄS 85 143-152.

103. Habu II 85 Z.7.

104. Für den Plural von *njśw.t* njsw.t s. Fecht, Wortakzent und Silbenstruktur (Äg. F.21, 1960) § 76 : *(j)njw-sw.t.*

105. Habu I 27 Z.20 f. 106. ib. Z. 31.

107. Merikare 34. 108. Urk.IV 1803.

108a) ib. 2026 ; s. Moftah, Königsdogma S. 152 f.

109. M. Korostovtsev in BIFAO 45 S.157 Z.4 ff.

110. Mel. Maspero S.425. 111. Pyr. 1774 - 1775.

112. Nach dem Turiner Königspapyrus folgt dem Königtum des Horus Sohn Isis des Thot und der Maat.

113. Moftah, Lebenszeit und Biographien, ASAE., 65 (1985), S.2.

114. Sethe, Amon und die Acht Urgötter von Hermopolis (Berlin 1929) S 125, Taf. IV.

115 ib.

115a. s. R. Moftah, Frühgesch, Anschaulichkeit. ASAE. 66.

116. R. Moftah, Die Heiligen Bäume im Alten Ägypten, Diss. Göttingen 1959.

117. ibid. S. 162 (theb. Gr. 335, 290).

Ramses Moftah

INFLUENCE OF PAGANISM ON THE EARLY CHRISTIAN WORKS IN THE COPTIC MUSEUM

By

Fathy Melek Wassef

Early people of Egypt saw their gods initially in the surrounding nature, such as in trees, birds, animals and so on. This view of nature made the earliest impression upon their religious teachings. Thus the visible world was the first teacher of religious forces. Moreover, when we examine Egyptian religion in its earliest surviving documents, it is evident that two great phenomena of nature made the most profound impression upon the Nile - dwellers. These were the sun and the Nile (the sun-god : Reᶜ Atum, Horus, Kheper) ; and the Nile : (Osiris).

During the Pharaonic ages, and even during the reign of the Ptolemies (323 - 30 B.C.), the lower Nile valley that is Egypt, remained almost isolated from the outside world. Consequently, Ancient Egypt saw an unbroken development of civilization for over three thousand years. One result is that they have left very clear and destinguishable traces in the form of monuments, antiquities and inscriptions, a notable remnant of a great civilization which lasted from 2300 to 30 B.C. without seeing any significant outside influence.

Remarkably anyone who strolls through the first eight galleries of the Coptic Museum cannot fail to be struck by the influence of Paganism on many pieces of sculpture or carved stone work excuted during the first 5 centuries A.D. by early Coptic artists.

As a first example, we note piece No. (7065) which is exhibited in hall No. 2 and represents the top of a limestone niche carved in the form of a shell. (Pl.I). We note that a dolphin appears on each side in relief. In its centre a small cross has been carved. This marks an interesting evolution in using a Christian symbol with a clearly pagan scene. For in reality

it bears striking resemblances to pieces excuted in the Greco - Roman period. Naturally, there is a great difference. Instead of portraying the expected figure of Aphrodite, goddess of beauty, emerging from a shell (Pl.ll)as can be observed in piece No. (7012), they put a cross. That means, clearly, that the Egyptian Christian artist adopted widely known architectural elements in making this half dome into the shape of a shell. But instead of featuring Aphrodite, he has inserted a cross. Evidently the Egyptian Christian artist thought that this was the only essential differentiation between Paganism and Christianity.

The same idea can be noted in piece No.; (8325) which is exhibited in room No. (7). It is sculptured as a model of the facade of a sanctuary or of a church. It is composed of a shell and two columns. It is quite clear that this shell was taken from Greek mythology because as we observed the shell was almost always connected with Aphrodite. We find that the Coptic artist was influenced into using this shell which is connected with the myth of Aphrodite, along with these two columns- which portray in this model how the facade of the sanctuary was built.

Besides, among the most important pieces that are exhibited in Hall No. 18-B, (Old wing) is that carved stone piece with Reg. No. (8037). It represents a funerary stela or a (grave-marker) to a dead lady called "Martha" sculptured with a cross on a shell, two eagles, all appear in a church facade, which is composed of an arch and two columns (Pl.lll). Under this scene there are two other church facades, an eagle in the entrance of each. On the margen of the stela, we find scenes of birds and animals. Coptic inscriptions at the bottom read :
ⲭⲉⲓⲥⲑⲉⲟⲥ ⲙⲁⲣⲑⲁ (oh ! God of Martha)

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1) Isis in the Osirian myth, represents the rich plains of Egypt, made fruitful by the annual inundation of the Nile which is Osiris, who is separated from her by Set, the arid desert. Her cult continued to grow in importance until it ultimately absorbed that of nearly all other goddesses. Her myth spread outside Egypt; in the mediterranean countries, in the centre and north of Europe, and in the Middle and Far East. Also, with the expansion of the Osirian cult, a frequent representation of Isis as a mourner over mummy. Sculpture and painting often represent her beside Osiris, whom she helps or protects with her winged arms. She may be seen mourning at the foot of sarcophagi

This example shows that however, it dates as late as *4th.* or *5th* century A.D., it indicates to what extent the influence of the Pharaonic period was a long lasting one, and the same feeling about the Greco-Roman religious art is constantly overlapping into the Coptic works.

Secondly, we return to that fresco of St. Mary which bears No. (7987) in room No. (6) . It represents St. Mary suckling Jesus Christ the infant. (Pl.IV). It resembles much that of the goddess Isis suckling her child Horus.

Also, we can observe other pieces of sculpture as for example No. (122) in room No. (8) which represents St. Mary putting the infant Jesus Christ on her lap (Pl.V) in the same way that the ancient Egyptian artist used to make the statues of Isis and her child Horus. (Pl.VI). From this, we can say that the Egyptian Christian artist imitated what he had formerly in his religion before Christianity, and we can say also that St. Mary replaced goddess Isis in many aspects.

It is also evident that Isis (1) kept her worshippers in the Nile valley until well into the Christian times. It was not until the middle of the sixth century A.D. in the reign of Justinian, that the temple of Philae - her chief sanctuary was closed and then turned into a church in the later ages. (1)

But, speaking generally, at this period in all other parts of Egypt St. Mary the virgin and Christ the infant had taken the places of Isis and Horus and the "God- mother", or "mother of the god" [hieroglyphs] was no longer Isis but, Mary whom the Monophysites styled Θεοτοκος. (2)

Thirdly, piece No. (7030) which is exhibited in hall No. (2) represents the top of a limestone niche with decorations of two naked infants carrying a cross encircled by a garland. (Pl.VII). This piece shows a mixture of pagan and Christian scenes. Such floral crowns were used during the Roman Empire. Emperors

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= watching over Canopic jars in the form of a kite and she is then often accompanied by Nephthys in the same guise.

1) Egyptian Mythology by Paul Hamlyn - London. (Page 70-76).

2) Isis and The Virgin Mary-Page 220-221. "The Gods of the Egyptians" - Studies in Egyptian Mythology. by A.L. WALLIS BUDGE - Vol. 2

used to put these garlands around their necks after coming back from the battle fields to show or to celebrate their victory. In our instance, the Coptic artist inserted a cross amidst the garland to show that the Christians might be victorious in the other life. That was what exactly happened with Jesus Christ before the crucifixion. But instead of using a garland, ironically they set a crown of thorns not around his neck, but on his head in a mocking gesture (1) during the reign of the Roman governor Pilate.

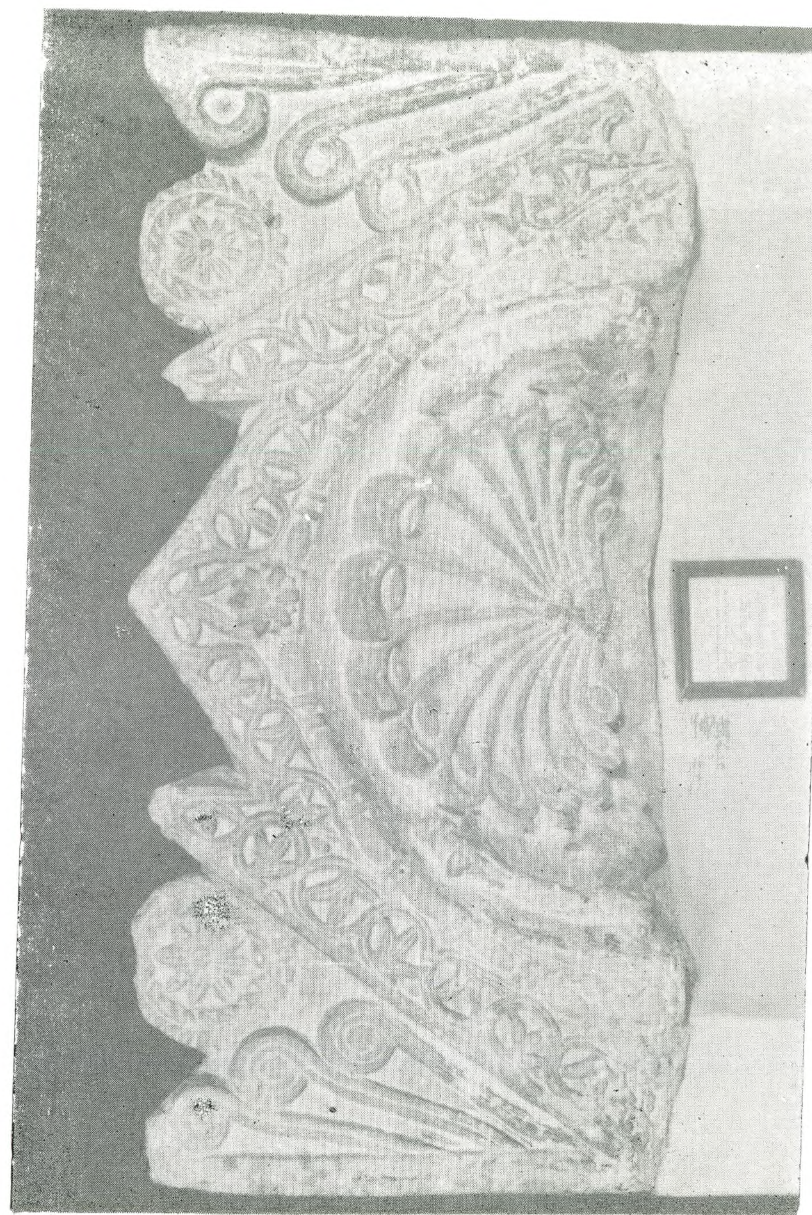
So, before coming to conclusion, we can say that the most characteristics which we have noted or observed in these architectural elements in the three previous examples are very important in the comparative studies between Paganism and Christianity.

Finally, there are many pieces which can be remarked, which can be studied, which can be admired among the enormous number of objects, but these are the most important among them to speak about.

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(1) New Testament - Matthew 27-(27-31) :

(27) Then the governors's soldiers took Jesus into the Praetarium and gathered the whole company of the soldiers around him. (28) They stripped him and put a scarlet robe on him. (29) And then wove a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews !" they said. (30) They spit on him and took the staff and struck him on his head again and again. (31) After they had mocked him, they took off the robe and his own clothes on him. Then they led him away to crucify him.



Piece No. (7065) The top of a limestone niche carved in the form of a shell, with a small cross in its centre.



Piece No. (7012) Aphrodite, goddess of beauty emerging from a shell.



Piece No. (8037) a funerary stela or (a gravemarker) to a dead lady called Martha sculptured with a cross on a shell.

Pl. IV



Piece No. (7987) St. Mary suckling Jesus Christ the infant.

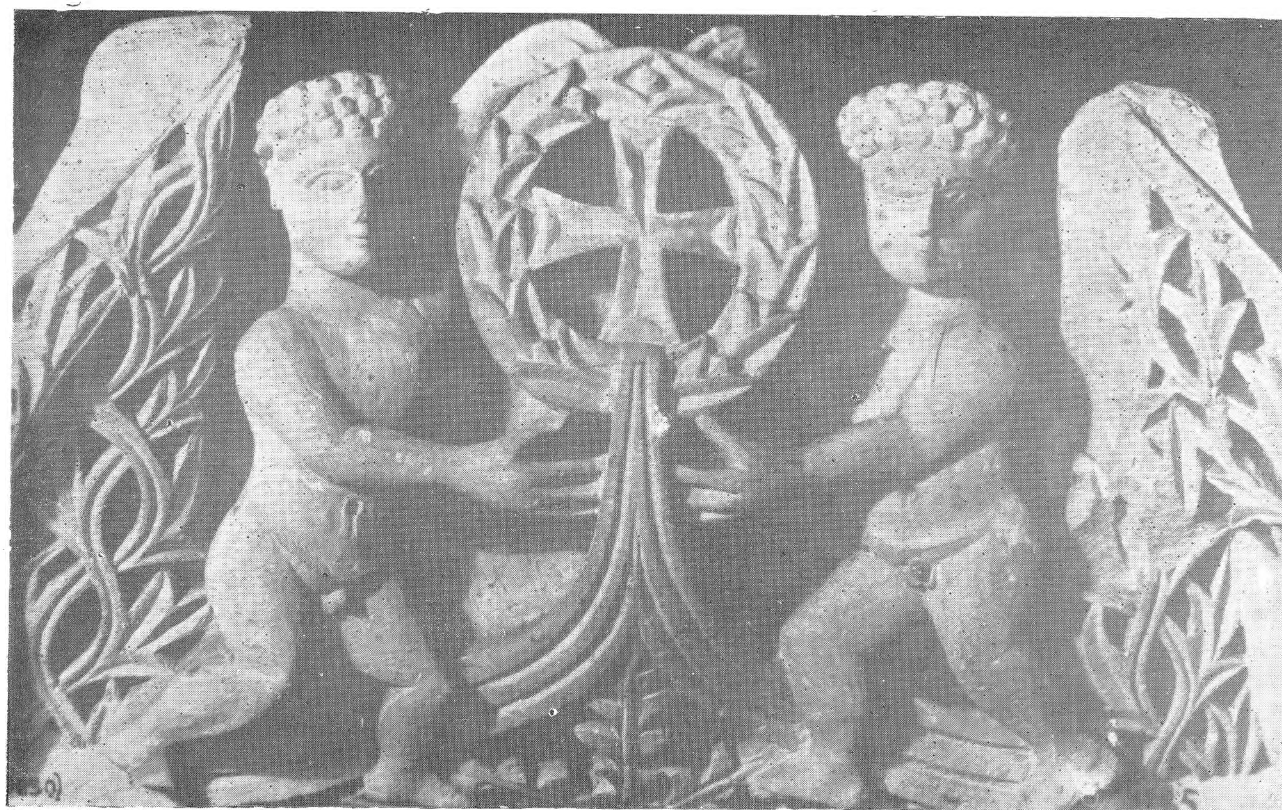


Piece No. (122) St. Mary suckling Jesus Christ the infant



Goddess Isis suckling her child Horus.

PL. VII



Piece No. (7030), the top of a limestone niche with decorations of two naked infants carrying a cross encircled by a garland.

Two Pieces from Luxor Temple Magazine

ABO - EL - EYON BARAKAT

A - A False Door of Khaᶜ - em-hat.

An ancient piece of unknown provenance, now in the possession of the Department of Antiquities in Luxor, is a part from a black granite monument. The fragment stands to a height of 24 cm. on one side, 27 cm. on the other side of the front face. These dimensions are from the top of the fragment till the base, and the wide is at about 35cm. The height of the base is about 15 cm. It is broken at top and from the left side. It is also recessed of a series of 2 cm. steps and preserves two flat inscribed faces, 10 cm. and 15 cm. wide. Before that their is a surface of about 8 cm. wide represented on it is a rest of sculptured dress.

What may be this piece ? The back being left rough, possibly as from the quarry, means that the block was fixed on a wall. The rest of the sculptured dress on the face of this block only refers to a scene that was scluptured on the face, but unfortunately it was broken. Such features support the supposition of being a part of a false door.

The inscribed part contain four vertical lines of hieroglyphic text - pl. 1-may represent a part of ḥtp - di - Nisw formula. The text reads as follows :



1. . . . . . my tomb which was offered to me-in-the necropolis in the length of eternity and eternally, /1/ for the ka of the Overseer of the Two Granaries of the Lord of the Two Lands, Khaᶜ-em-ḥat, true of voice.

2. . . . . . my Ba comes out to see your beauty as a follower of the great god, /2/ may my corps be endure in the place.

3. . . . . your ? you cause to be worshiped-in-your place of yesterday /3/ in - Memphis /4/ to - see them.

4. . . . . . that is, upon works, he was not weary of which you do great.

The owner of the monument is thus a man called Khaᶜ-em-ḥat, with the title of *imy-r šnwty n nb t3wy*, the Overseer of the Two Granaries of the Lord of the Two Lands, as the monument commemorate. Tomb no. 57 at Sheikh -Abd-el Qurna, Thebes, was built for a man named Khaᶜ -em-ḥat, who was the Royal Scribe and Overseer of the Two Granaries, in the reign of Amenhotep III/5/. As these titles agree with the titles inscribed on the newly found piece, thus it is more likely that this granite monument was made for the owner of the tomb no. 57 and thus maybe dated to the same time.

Foot notes :

1— for, *m 3wst dt*, cf., Faulkner, A Concise Dictionary of Middle Egyptian Oxford. 1962, p. 1

2— *šms n nṯr* - ᶜ3, cf., Barta, Opferliste., p. 124, Bitte 133 a

3— *ᶜ.k n sf*, Wb., vol. I., p. 157/21

4— ᶜnḫ t3wy Wb., vol. I. p. 203.

5— Porter and Moss, Topographical Bibliography, Second edition vol. II. pp. 113.

B - A statue of Ḏed - Amun - Iry

An ancient Egyptian quartizite statue was found by the Police Authorities near Luxor Temple. The provenance, and the date of its discovery are unknown. The figure-pl. II-represents a squatting position, the left knee drawn up, the right foot tucked behind the left, with the sole foot visible, and the hands are on knees. The head and part of the left knee and hand are missing. The statue now stands to a height of 52 cm., and the base is about 10 cm. high.

Statues in such position are known from the Old Kingdom, /1/ and the Middle Kingdom./2/ Also they are known from the 26th Dynasty /3/. The latter is most relevant to Luxor statue. Old Kingdom statues differs from ours, for the left leg tucked behind the right /4/. Some suspect, for being a Middle Kingdom statue, but we can admit being a 26 Dynasty one /5/, as this position possibly just appears in the late period.

On the back of our statue is a vertical line of hieroglyphic pl. III - which reads :



Supervisor of Mysteries of Pr-dw3t, /6/ the Priest of Horus Mrty, /7/ the Chief Lector Priest Ḏed-Amun-Iry.

On the front the kilt had been inscribed



The Chief Lector Priest Ḏed-Amun-Iry.

From this inscription we know that this statue is commemorating a man called Ḏed-Amun-Iry. The name of this man was not known before. /8/ But names of this type appear in the 26th Dynasty /9/, and similar constructions are known from this period /10/. The titles given to the owner, were very familiar, and some officials had born them such as Henat, Nekht-horheb and Pasamatik-sa-Neith /11/.

As the name ot the owner of this statue, does not appear before the 26th Dynasty, the attitude is a pecularity of this period, the title supervisor of the mysteries of pr-dwꜣt is one of "the archaistic inscription of the XXVIth Dynasty" / 6 /, thus it is most probable to attribute it to this 26th Dynasty.

Foot Notes :

1— Borchardt, Statuen und Stauetten, Teil I, p. 92, pl. 27, no. 120.

2— Steindorf, Catalogue of the Egyptian sculpture in the Walters Art gallery, p. 83, pl. 15, no. 93.

3— Borchardt, op, cit., p. 197. pl. 120. no. 653.

4— ibid.

5— Steindorf, op., cit.,

6— "A not uncommon title in the Old Kingdom, but not known outside that period, except in the archaistic inscription of the XXVIth Dynasty" A.M. Blackmann, The House of the Morning. J.E.A., 5 - 1918 - p. 148.

7— Lanzone, Dizionario Mitologia Egizia, Turin 1883, p. 616.

8— Ranke, PN., vol., I, p. 410, and H. de Meulenaere, Le Surnom Egyptien à la basse époque, Istanbul 1960.

9— Ranke, op., cit., vol. I, p. 410.

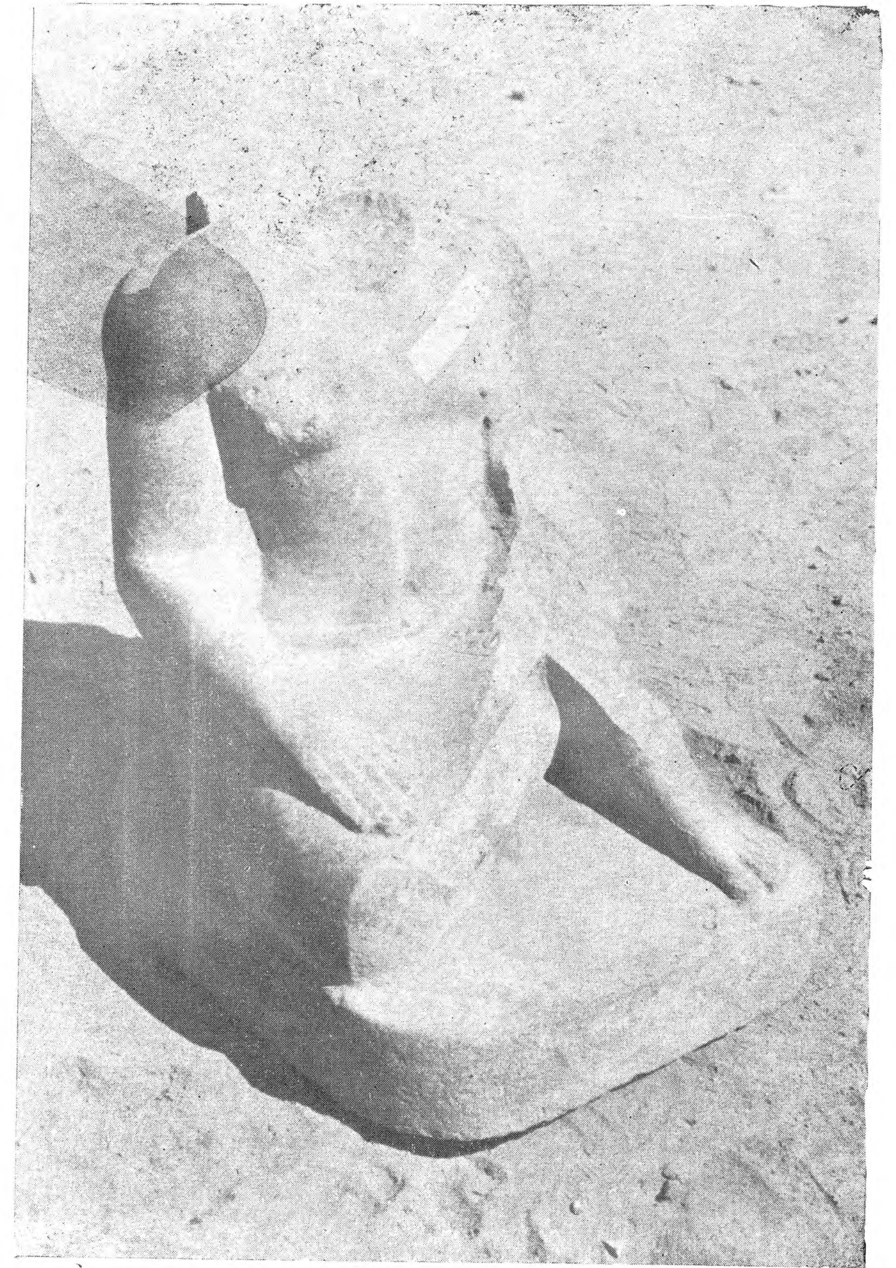
10— ibid. also with *Imn-Iry*, see vol. II p. 263/12.

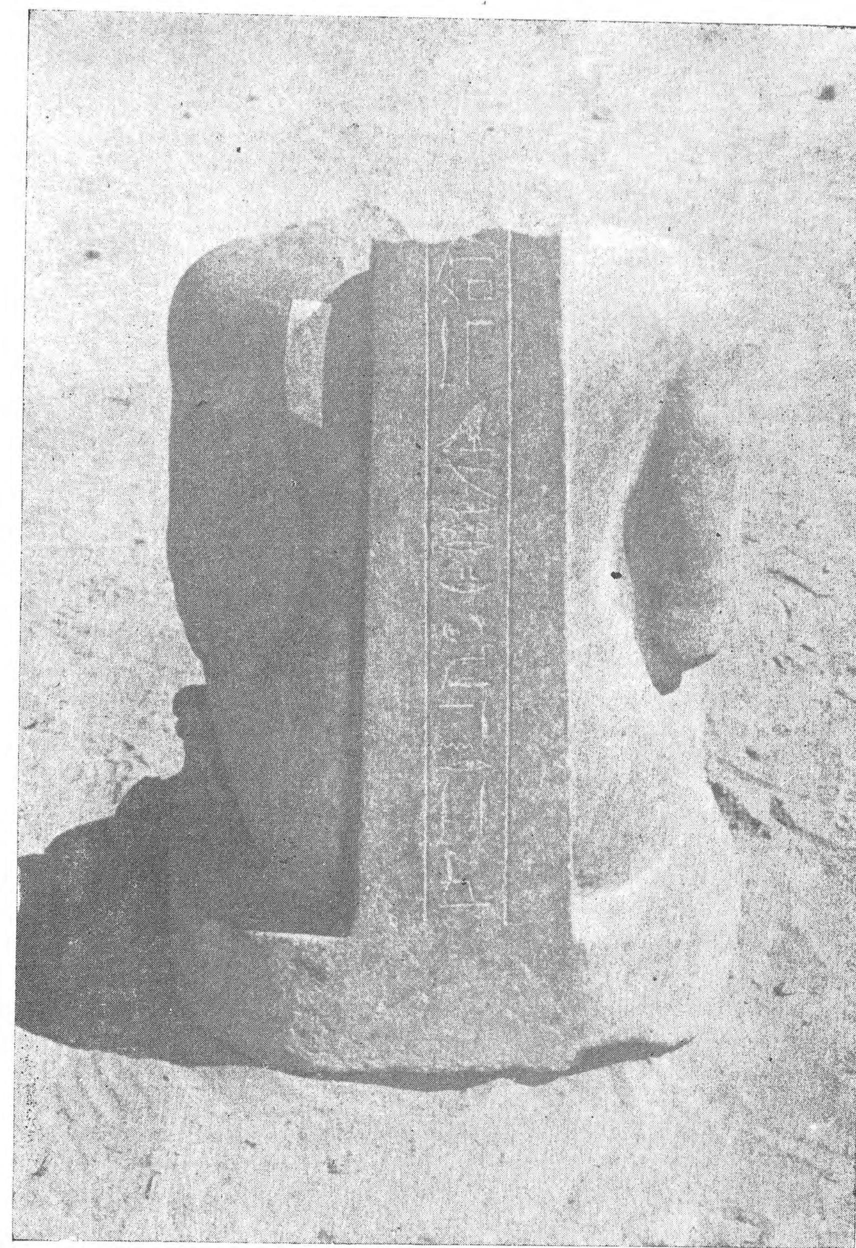
11— Ramadan el-Sayed, Documents relatifs a Sais et ses Divintês, Caire 1975, pp. 133 no. 9, pp. 224-225.

Pl. I



Pl. II





Excavations at Tûra El-Asmant
From the Old Kingdom till the Greco - Roman Period
Seasons 1965 - 1966

By

Fouad Yacoub

Owing to the industrial development in the Cement Factory at Tûra, excavations were undertaken in different sites for clearing the areas required by the Cement Company for the industrial purposes. The excavations made in 1965-1966 revealed more than 1500 tombs dating fiom the Archaic till the Roman period. The excavations took place in different sites whether inside or outside the enclosure of the Cement Factory (Pl.I).

A. Outside the enclosure of the Cement Factory to the east of the railawy station of Tûra el-Asmant, excavations were carried out and led to the discovery of two mudbrick mastabas dating back to the Old Kingdom and some other different graves around dating back to the Old Kingdom, Middle Kingdom and one grave belonging to the New Kingdom.

The Old Kingdom Mastabas (Pl. II).

They were built of mudbrick and each one surrounded by an enclosure wall. Panelling is seen on the eastern façade of each mastaba. It is more probable that these two mastabas contained family burials. Each one of them contained many shafts leading down to burial chambers.

The western Mastaba (Pls. II & III)

It was a family one built of mudbrick. Its eastern wall decorated with niches. The main niche situated to the south was in the form of the letter T, and used as a chapel for offerings. Opposite to each niche or chapel, to the west, there was a shaft leading down to the burial chamber. (Burials Nos. 266, 267, 268, 269, 270).

The depth of the shaft usually ranges between 1.65 and 7.70 m. The entrance of the burial chamber was closed by a mudbrick wall, but some layers were found because most of the burials were found plundered.

Inside some burial chambers, some limestone sarcophagi were found, each sarcophagus composed of four blocks. Its length ranges between 1.25 and 1.60 m; 0.35-0.60 m in width ; 0.10-0.15 m. in thickness, and the depth about 0.50 m.

Tomb No. 266 :

A shaft 1.10 × 1.10 m. and 6 m. deep, and leading down to a burial chamber situated to the west 2 × 1.20 m. in dimensions. It contained a limestone coffin composed of 4 slabs measuring 160 cm. long ; 65 cm. wide, 50 cm. deep, and 10 cm. thick. Inside the coffin, the skeleton of the deceased was found extended and the head to the north and facing the east and the hands at side. Nothing was found with the deceased.

Tomb No. 267 :

A shaft 1.55 × 12.5 m. and 1.65 m. deep, leading down to the burial chamber on the west side.

The burial chamber 2×1 m. and containing a limestone coffin consisting of four slabs. It was 1.25 m. long, 0.25m. wide, 0.50 m. deep and 0.15 m. thick and contained some scattered bones.

Tomb No. 268 :

A shaft 1.50 × 1.35 m., 4m. deep, and leading down to a burial chamber to the west measuring 2×.1.20 m. and contained a skeleton in a semi-contracted position and the head turned to the north.

Tomb No. 269 :

A square shaft 1.35 × 1.35 m., 7.70 m. in depth and leading down to a burial chamber situated to the west, completely plundered, nothing was found except some scattered potsherds in the shaft.

Tomb. No. 270 :

A shaft 1.40 × 1.30 m.; 7.50 m. deep. and leading down to a burial - chamber to the west measuring 2.90 × 1.50 m. It was 50 cm. lower than the level of the shaft.

Nothing was found in the burial chamber.

There was a place for offerings in the form of the letter T. and it was 3.25 × 1 m. in dimensions. The entrance of the offerings chapel was 90 cm. wide. Its walls were covered with a layer of gesso. Behind its western wall was the shaft of tomb No. 270.

Inside the mudbrick walls surrounding the mastaba there were some intrusive burials given Nos. 265, 271, 272.

Burial No 265 :

A small pit orientated North - South, 1 × 0.50 m. and 0.50 m. in depth. It contained the deceased in a contracted position on its left side with the head turned to the north and facing the east, the right hand between the knees while the left arm was at side.

Tomb No. 271 :

A shaft 1.25× 1.10 m.; 2 m. deep and leading down to the burial chamber which was originally blocked by a mud brick wall, but 6 coarses were only found. The dimensions of the burial chamber was 1.35 × 0.90 m. and contained the skeleton of the deceased who was, contracted and lying on its left side, the head to the north, facing the east and the hands before the face.

Burial No. 272 :

A pit 1×0.50 m.; 0.70 m. in depth, and completely plundered.

To the east of shaft No. 269 there was another one but not leading down to a burial chamber. It was 1.40 × 1.25 m. and 0.90 m. deep. It was probably cut to be used as a shaft for the burial No. 269 but it was left and shaft No. 269 was cut instead to the west.

There was a wall of mudbrick surrounding the mastaba. It was 16 m. long and 0.75 m. thick. The mastaba had two entrances, one to the north while the other one to the south. The niches before burials Nos. 266, 267 were 0.15 m. wide each, the niche before burial No. 268 was 0.05 m. in width, while niche before the burial no. 269 was 0.85 m. wide.

Outside the enclosure wall of the western mastaba some burials belonging to the Old Kingdom were found, situated to the east. They were given Nos. 289, 290, 291, 292, 293, 294, 295 and 296.

No. **289** :

A square pit 0.85 × 0.85 m. and 1 m. deep. It contained a semi-contracted burial on left side, head northward and facing the east.

Tomb No. 290 :

A square pit 0.85×0.85 m., and 0.90 m. in depth, leading down to a burial recess (niche) which was originally blocked with a mudbrick wall but some layers were only found. Inside the recess the skeleton of the deceased who was in a semi-contracted position was found on left side, head to the north and facing east. Under the head, a red polished pottery dish was found (pl.III).

No. 291 :

A pit 0.90×0.70 m., and 0.80 m. deep contained a semi-contracted burial on left side, head to the north and facing the east.

No. 292 :

A pit 0.85 × 0.65 m. and o.8o m. deep contained the skeleton of the deceased who was in semi-contracted position on left side with the head to the north and facing the east.

No. 293 :

A rectangular shaft 1 × 0.70 m. and 1.40 m. deep, leading down to a burial recess to the west, which was blocked with a mudbrick wall but some coarses were found. It contained a skeleton lying on left side, head to the north and facing the east.

No. 294 :

A pit 0.90 × 0.30 m. with a lateral niche contained a skeleton lying on its left side with the head turned to the north.

No. 295 :

A pit 0.65×0.40 m. and 0.55 m. in depth, contained a skeleton of a child, contracted on right side, with the head turned northward and facing west.

No. 296 :

A pit 1.30 × 0.90 m. containing a skeleton of a contracted burial on left side with the head turned to the north and facing the east, remains of reed matting were found on the skeleton.

Some little scattered burials were found between the eastern outer wall of the western mastaba and the western outer wall of the eastern mastaba, such as Nos. 288 & 297.

Tomb No. 288 :

A shaft 2 m. deep, leading down to a burial chamber situated to the west, and it contained a skeleton of a contracted deceased on left side, head to the north and facing the east; remains of reed matting were found around and above the skeleton.

South of the western mastaba some poor burials dating from the Old Kingdom were found. The graves discovered were either rectangular pits containing the deceased (Graves Nos. 276, 279, 285) ; or shafts leading to burial chambers or burial recesses usually situated to the west (Graves Nos. 274, 275, 277, 278, 280, 281, 282, 283). The burial recess may also be situated to the north of the shaft (grave No. 286).

The deceased was either contracted or semi-contracted and usually on left side with the head to the north and facing the east.

No. 286 :

The burial recess was situated to the north of the shaft.

No. 284 :

A pit 1.35 × 1.15 m. and 0.75 m. deep, in which some regular limestone blocks were found and placed regularly and used as a coffin surrounding the deceased placed inside, but nothing was found except some bones.

Burial No. 273 (Pl. IV) :

An intrusive burial dating back to the New Kingdom was found (burial No. 273), the deceased was found inside a limestone sarcophagus, which was orientated east-west, the lid was stuck to the sarcophagus with gesso. The dimensions of the sarcophagus were 1.80×0.40 m. (at head) and 0.33 m. wide (at feet) ; 0.05 m. thick, and 0.35 m deep. The sarcophagus contained two skeletons for an adult female and a child beside the knees. They were stretched and the head turned to the west. The adult was lying on left side and the head to the west, facing north, the right hand placed on the pelvis. The hair was braided. The child's skeleton was lying on right side with the head to the west and facing the south, the left hand was on the pelvis. It seemed that the sarcophagus contained a lady and her child. Remains of linen bandages were found inside the sarcophagus. At the child's head the following objects were found :

1. A cup of pottery containing sycamore-fruits.
2. A dish of pottery with red wash.
3. Two rough cups of brown pottery.

At feet, a cup of pottery contained probably sycamore-fruits was found.

Outside the sarcophagus to the north a drop-shaped pot was found and contained barley (pl. IV.).

The distance between the eastern and western mastaba was 4.06 m.

The Eastern Mastaba (pls. II & V) :

Mostly of mud brick, its enclosure wall is 27 m. long, 1.10 m. thick at the north side and 0.60 m. thick at the south side.

The eastern inner wall of the mastaba contained recesses, behind each recess to the west there was a shaft containing either the deceased or leading down to the burial chamber. Some parts of the inner walls of the mastaba were built in limestone.

Tomb No. 298 :

A shaft 1.50 m. long. 1.20 m. wide and 1.50 m. deep in which some intrusive burials were found and some skeletons found, The deceased was either contracted or semi-contracted, and the head either turned to the north or to the south. After clearing the shaft, it was found leading down to a burial chamber 3m. long, lined with limestone slabs and the roof was consisting of 12 limestone slabs. The remains of an outer vaulted mudbrick roof was found.

The burial chamber contained a limestone sarcophagus completely plundered except some little faience beads.

Shafts No. 299 & 300 :

They were only shafts without burial recesses.

Tomb No. 301 :

It was 1.40 m. × 1.20 m. and 1.70 m. deep. in which some intrusive poor burials, disturbed bones and remains of reed matting were found. After the clearance of the shaft it was found that it was 6 m. deep and leading down to a burial recess to the west in it the skeleton was found.

The deceased was semi-contracted and lying on left side with the head to the north and facing the east. At the head, two pottery vessels were found. The deceased seemed to be wrapped in reed matting.

Tomb No. 302 :

It was 1.40 × 1.40 m. and 2 m. deep; leading to a burial recess to the west. It was found completely plundered except some scattered bones.

No. 303 :

A shaft contained some skeletons in different positions and in a very bad state of preservation.

No. 304 :

A shaft 1.25×1.10 m. in which two skeletons of two contracted deceased were found and each one lying on its left side.



Tomb 306 :

A shaft 1.40 × 1.20 m., 3 m. deep and leading down to a burial recess to the west, in which was a limestone sarcophagus, composed of some slabs attached together with gesso. Inside the coffin, the skeleton of the deceased was found. He was stretched, lying on left side, the head to the north and facing the east, hands at sides and the legs slightly bent.

No. 307 :

A square shaft 1.20 × 1.20 m. and 0.75 m. deep. Nothing was found inside.

Tomb No. 310 :

A shaft leading down to a burial chamber to the west, in which a limestone sarcophagus was found. It was composed of four slabs attached together, two signs of red paint were found on each slab at the edges, in order to be placed together in the proper position. The signs found were ☥, 𓋴, 𓋹, +. Inside the sarcophagus the skeleton of the deceased was found, it was semi-contracted lying on its left side with the head turned to the north and facing the east, the hands were placed on the pelvis. A smashed pottery vessel was found at the feet.

Shafts No. 311, 313 :

Both were found empty except some scattered bones found in shaft No. 311.

Tomb. No. 314 :

A shaft 1.50×1.15 m. leading down to a burial chamber to the west. Some votive pottery vessels were found in the shaft.

It is more probable that the offering chamber was belonging to tomb No. 298. It was a rectangular chamber 3.80×1.45 m. On its walls particularly the western one, there were remains of a thin layer of plaster.

A recess was found between shaft No. 312 and No. 313.

Outside the eastern mastaba to the east, tomb No. 315 was found. It was a chamber of mudbrick with a vaulted roof

of mudbrick, measuring 3.50 × 1.20 m. Inside the room a limestone sarcophagus was found, it was 2.85×1.30 m., its lid was 0.35 m. thick, and a part was missing.

The entrance to the chamber was to the south, it was blocked with stone and mudbrick wall. The sarcophagus was completely plundered and nothing was found except some little scattered bones.

Parts of the roof were found broken down probably by tomb robbers.

To the south of the eastern mastaba, some burials dated to the Old and Middle Kingdoms were found. The most important ones dating back to the Middle Kingdom were Nos. 319, 321, and 323. Nos. 305, 308, 317, 318 and 320 were poor burials.

Tomb No. 319 (pls. VI & VII) :

A shaft 2×1 m. and 4 m. deep, leading down to the burial chamber situated on the south side and measuring, 3.30×2.10 m. and 0.80 m. lower than the level of the shaft. Its entrance was blocked by limestone and mudbrick wall. The skeleton of the deceased was found inside. Its position was stretched and on its left side with the head turned to the north and facing the east, the left hand at side, while the right one on the pelvis.

On the western side of the shaft another burial chamber was found at a level of 1.25 m. upper than the level of the shaft itself. It was blocked by two stone blocks. It was measuring 2 m. in length, 0.60 m.in width. The skeleton of the deceased was found in a very bad state of preservation. It seemed to be semi-contracted, lying on left side with the head turned to the north and facing the east. At head a vessel and a lid of pottery were found.

Tomb No. 321 (pls. VII & VIII) :

A rectangular shaft 2×0.95 m., 3.30 m. deep, leading down to two burial chambers, one to the north while the other to the south. The entrance of the northern burial chamber was originaly blocked by a mudbrick wall but four coarses were only found. The burial chamber was 2.55×1.60 m. Two burialsw ere

found inside, one for an adult female stretched and lying on its back, head to the north and facing the east, the left hand on pelvis. It seems that the deceased was placed in a wooden coffin covered with a thin layer of gesso.

The other burial was placed in a limestone sarcophagus measuring 1.75×0.30 m., 0.45 m. deep, and 0.05 m. thick. It was a skeleton for an adult male stretched, on its left side and the head to the north. Two other skeletons for children were found in the same sarcophagus.

Outside the northern burial chamber, at the entrance, some scattered faience, spherical and tubular beads were found together with a steatite scarab with spiral designs.

Inside the burial chamber two pottery vessels were found to the north between the stone sarcophagus and the other burial.

The southern burial chamber measuring 2.75×1.40 m. Its entrance was blocked by a mudbrick wall, but two coarses were only found. The burial chamber was found plundered with an empty limestone coffin inside. To the north of the sarcophagus, two pottery vessels and a globular faience bead were found.

Tomb No. 323 (pls. VII & IX) :

A rectangular shaft 2 × 0.90 m. 2 m. deep, and leading down to two burial chambers one to the north while the other to the south.

The northern burial chamber was 2.45×1.55 m. and 1 m. lower than the level of the shaft. It contained the skeleton of the deceased (adult female) stretched, on right side with the head to the north and facing the west. Behind the head a pottery vessel was found.

The southern burial chamber was 3.30×2 m. and its level was 1 m. lower than the level of the shaft. It contained a limestone sarcophagus 1.75×0.32 m. and 0.35 m. deep, in which the skeleton of the deceased (adult female) was found. She was stretched,on her back with the head to the north, facing the east, the hands at sides. Outside the sarcophagus to the north, a pottery vessel with a lid was found.

In the shaft itself two burials were found, the first one, the deceased (adult female) was stretched, on left side with the head to the north, facing the east, the hands at sides. A bronze mirror was found with the deceased together with some amethyst, carnelian and feldspar beads were found at neck.

A finger ring composed of a lapis lazuli scarab surrounded by a gold bezel and a silver ring were found at the left hand of the deceased.

The second one, a skeleton who was stretched, on its back with the head to the north, facing the east, and the hands over the pelvis. On each hand a silver bracelet was found. Around the neck and at shoulders, some barrel-shaped gold beads together with some gold pendants in the form of a shell and some carnelian and feldspar beads were found.

B. Excavations inside the enclosure of the Cement Factory

The excavations revealed some Old Kingdom tombs and burials. These tombs can be divided into the following classes :

1. A rectangular pit orientated north-south and ranging between 1-2.15 m. in length; 0.80 and 1 m. in width ; 0.40-2.50m. in depth, containing the skeleton of the deceased surrounded by 4 blocks of stone and covered with one block.

2. A rectangular pit orientated north-south and lined with mud - brick.

3. A shaft with a burial chamber underground usually westwards as shown before (near Tûra railway station) and blocked with a mud-brick wall. The shaft was either square or rectangular. The square shaft ranges between 0.85 × 0.85 m.-1.30×1.30 m. while the rectangular shaft was between 0.70 — 1.50 m. long ; 0.50 — 1.20 m. wide, and the depth ranges between 0.75 — 5.50 m.

Burial customs (pl. X.)

The deceased usually semi-contracted and sometimes exdended except the knees were slightly flexed, and usually lying on left side with the head to the north. The head sometimes was found lying on a headrest of limestone. The body sometimes was wrapped in a reed mat.

The deceased was found in some cases placed in a limestone sarcophagus consisting of 4 slabs and a lid. The thickness ranges between 0.07—0.13 m.

The wooden coffins were very badly decayed and nothing was found except some remains very badly damaged.

A tomb most probably a family tomb was discovered, containing shafts leading down to burial chambers situated to the west, the shafts were given numbers 92, 93, 94, 95 and 96.

No. 92 :

A shaft 1.45 × 0.85 m., 2.10 deep and leading down to a burial chamber westwards 1.37 × 0.68 m. and contained the skeleton of the deceased who was nearly contracted lying on left side, the head to the north facing the east. It was probably placed in a wooden coffin, but nothing was found except a few remains of decayed wood.

No. 93 :

A shaft 1.55 m. in depth, completely plundered.

Tomb No. 94 :

A square shaft 1.30 × 1.30 m. 5.25 m. deep and leading down to a burial chamber to the west blocked with mud brick wall but 8 coarses were only found. The burial chamber measuring 2.10 m. long, 1.30 m. wide, and contained a limestone sarcophagus of 4 blocks measuring 1.90 m. long, 0.50 m. wide and 0.06 m. thick, and covered with one block of stone. It contained the skeleton of the deceased who was nearly extended, lying on leftside, the head northward and facing the east, the hands at sides.

No. 95 :

A rectangular pit measuring 1.20× 0.77 m. The deceased was in a semi-contracted position, on its left side with the head turned to the north and facing the east. The right hand at the pelvis, while the left hand at side. It seemed that the deceased was placed on a reed matting.

Tomb. No. 96 :

A shaft 1.10 × 1.10 m., 2.10 m. deep, and leading to the burial chamber situated to the west. Its entrance was blocked by a mudbrick wall. It was 1.15 m. in length, and 0.75 m. in width and contained the skeleton of the deceased who was in a contracted position and lying on left side with the head to the north and facing the west.

All the tombs were found plundered and nothing was found except some pottery jars.

Middle Kingdom Tombs (pl. XI).

More than 125 tombs were unearthed inside the enclosure of the factory. Most of the tombs were found plundered. The tombs discovered can be divided into the following :

1. A rectangular pit orientated north-south, its dimensions ranging between 1.20 — 2.75 m. in length ; 0.40 — 1 m. in width ; 0.30 — 2 m. in depth, and containing a deceased placed in a limestone sarcophagus. (Fig. 1).

2. A rectangular pit lined with mudbrick and roofed with limestone slabs. (Burial No. 976. Fig. 2).

3. A rectangular shaft leading down to a burial chamber to the south. The shaft ranging between 1.70 — 3 m. in length, 0.70 — 145. m. in width, 1.50 — 3.25 m. in depth. (Tombs No. 121 & 632). The burial chamber ranging between 2.40 — 3.25 m. long, 0.90 — 2 m. wide. The entrance usually blocked with limestone. In some cases the chamber was roofed by huge limestone slabs and sometimes the floor was of limestone slabs.

4. A rectangular shaft leading to two burial chambers, one to the north while the other one to the south. The level of the floor of each one was usually lower than the floor level of the shaft itself. The deceased was usually placed in limestone sarcophagus, and rarely in a wooden one. The limestone sarcophagus ranging between 1.10 — 1.75 m. in length, 0.30 — 0.45 m in width, and 0.20 — 0.45 m. in depth. It was usually covered by one block of stone or more (Pl. XII).

   Some tombs were found plundered and the sarcophagi without lids.

Burial customs (pl. XIII) :

The deceased was usually extended, lying either on its back or on its left side, the head northwards and facing the east.

The deceased was found in some few cases blaced on right side, and head northward, and facing the west. The burial chamber some times contained more than one burial (Tomb. No. 121).

Findings (pls. XIV, XV, XVIII & XIX).

Beads (pl. XIV) :

Beads of different kinds and shapes were found with the children burials, the beads were tubular, ring, spherical, and barrel shaped. They were of different kinds of semi-precious stones such as carnelian, amethyst, rock crystall, garnet, green jaspar, feldspar and lapis lazuli. The beads were usually found at the pelvis, probably from a girdle worn on the waist.

With adult burials beads of faience and semi-precious stones were found together with some amulets and scarabs at neck, they were probably of necklaces and usually with the burials of females and children.

In some burials, beads were found at wrist, used as bracelets or on the arm used as armlets with female burials.

Scarabs :

Scarabs of steatite, amathyst, lapis lazuli, feld- spar and faience were found. They are mostly with geometrical designs or spirals and some few scarabs bearing hieroglyphic signs like "nfr" or "d͟d" or unclear hieroglyphic writing or the red crown of Lower Egypt.

The scarabs were found either at neck (in the children and female burials) or at hand specially the left hand (the male burials and some female burials). The amathyst and lapis lazuli scarabs were found bare of designs probably for its hardness.

Amulets (pl. XIV., fig. 1 & 3) :

Amulets of different semi-precious stones particularly lapis lazuli, feldspar, carnelian, amathyst and some times of faience were found. They are in the form of a falcon (symbol of Horus), a fly, an ape (symbol of Thoth), a couchant lion, the goddess Taourt, a naked child, the sacred eye (ujat).

Kohl-pots and Kohl sticks (pl. XVa, Fig. 2 & 4) :

Kohl-pots of alabaster and kohl sticks of ivory were found with the female burials at the arm or at the shoulder. Remains of black eye-paint were found in some kohl-pots.

Mirrors (pl. XVa, Fig 1) :

Mirrors of bronze were found with the female burials near the face or on the chest.

Bracelets :

Two bracelets of bronze were found, one of them was found at the wrist with a female burial.

Cylinder seals (pl. XVa, Fig. 3) :

Some cylinder seals of steatite were found at the neck some of them bearing the name "Nub Kau-Ré" (Amenemhat II) ; or "Kha-Kau-Rè" (Sesostris III). A seal with the goddess Taourt and "K3 nfr" incised was found in one of the tombs, and a seal bearing the cartouche of Sesostris and the title "ntr nfr nb t3wy" (the good god, lord of the two lands").

Pottery vessels (pl. XVb)

Pottery vessels of different types and dimensions were found in the tombs outside the limestone sarcophagus at the head of the deceased and sometimes on the lid towards the northside. In case of no sarcophagus, the pottery vessels were placed to the north usually at the head of the deceased or near the face, and rarely at feet.

A pot with a pot mark "nfr" engraved was found.

New Kingdom and Later Burials (pl. XVI).

The excavations carried out led to the discovery of more than 30 tombs dating back to the New Kingdom and later. The burials discovered were just rectangular pits orientated east-west, the length ranging between 1.65 - 3m., the width between 0.30 - 1m. and the depth between 0.20 - 1.40 m. Sometimes the pit may be lined with mudbricks.

The deceased was usually extended, on its back, the head to the west and facing the east, the hand either at sides or on the pelvis or one of the arms at side while the other hand on the pelvis.

The deceased sometimes may be placed on right side, with the head to the west and facing the south.

In some cases the desceased was found placed in a slipper coffin of pottery, with a lid in the form of a human face orientated east-west.

Children burials were found either in big pottery jars or in limestone sarcophagi. The lid was usually closed with plaster.

Findings (pls. XVII, XVIII & XIX) :

1. Pottery jars were found with the deceased either at the head or at the feet or at both head and feet Pl. XIX.

2. Scarabs of carnelian, steatite, and faience. A steatite scarab with floral designs and the following inscription "rḫ nsw **bbwšd**" (bbwšd the known from the king), was found in **burial** No. 89, together with a scarab bearing the name of Amon Pl,XVII,XVIII.

   Scarabs were found either at hand particularly the left hand or at the neck particularly with the children burials.

3. Oushabti figurines of baked clay were found in some tombs Pl,XVII,Fig. 1,2.

4. Amulets and gold earring, pendants and beads of different semi-precious stones Pl,XVII.

Greco-Roman burial (pls. XX & XXI).

They were usually placed in reused pits which were usually rectangular, and east-west orientated. The length of each pit ranging between 1.80 - 3m., the width between 0.90 - 1.30 m., and the depth between 0.15 - 1.25 m.

Family burials were also found and contained more than one burial. Some small tombs for children were also discovered.

The tomb usually contained a rough limestone sarcophagus, the lid was either of one block or more, and its thickness ranging between 0.12—0.25 m.

The sarcophagus usually orientated east-west, the length ranging between 1.70—2.25 m. and the depth between 0.22—0.45 m., and the thickness between 0.09 - 0.15 m.

Inside the sarcophagus, the mummy was placed on its back with the head to the west, and the face upwards, the hands usually crossed on the chest, but in some cases placed on the pelvis. The mummies found were usually in a bad state of conservation and wrapped in linen fabric. In some cases the sarcophagus contained more than one mummy, for an adult and a child probably either a man and his child or a woman and her child. The mummy of the child was usually placed at

the feet of the other mummy particularly at its left leg and in some cases at its right one. The arms of the child were either crossed on the chest or at sides.

Family burials :

Some family burials were found, two limestone sarcophagi were found together in one pit, one contained a mummy of a male while the other contained a mummy of a female. With each mummy there was a mummy of a child in the same sarcophagus.

In some cases more than two sarcophagi were found in one pit.

Remains of a thin coloured layer of gesso were found upon the wrappings of some mummies.

One of the mummies was found with a green head cover. The most important burial discovered was No. 716. A rectangular pit 2.70×0.90m. in which a limestone sarcophagus was found and covered with a limestone block of 0.30 m. thick. The sarcophagus was placed E.-W., and was measuring 1. 75 m. in length, o. 47 m. in width at head, o. 38 m. at feet, o. 13 m. in thickness, and o. 34 m. in depth. Inside the sarcophagus there was a mummy wrapped with linen bandages and covered with a thin layer of painted gesso. The painting representing two confronted jackals (Anubis) in black and each one on his shrine which was in blue. Each Jackal holding a flail with his forepaws. The other scenes representing the winged sun disc and some remains of a vertical line of hieroghyphs in black paint. On the mummy some plant leaves were found in straps. The deceased was stretched, lying on back with the head to the west and his face upwards. A mummy of a child was also found in the same sarcophagus (pl. XXI).

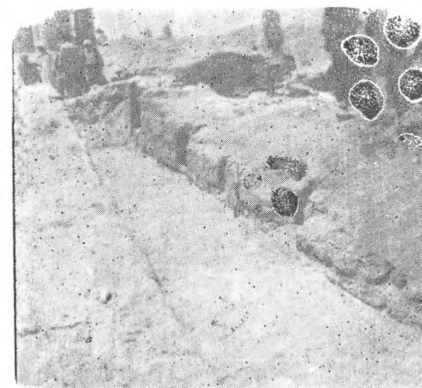
From the excavations carried out, we notice that the limestone was used on a large scale and it was the main material used in tombs, sarcophagi, and funerary equipment because the limestone quarries at Tûra were the main source of limestone supply in ancient Egypt and the use of limestone was of greater economy than other material.

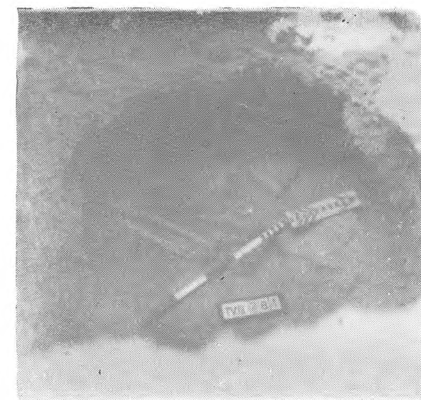
It is more probable that the area of Tûra el Asmant was the cemetery of quarrymen and those who were in charge of the limstone quarries and responsible for the work and the administration.

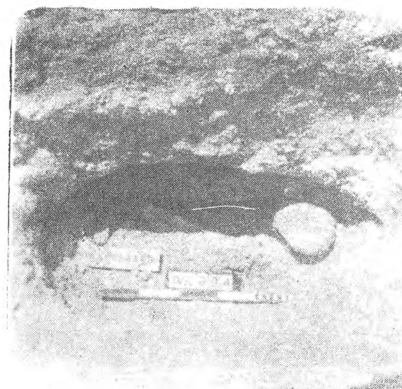
It must be mentioned that the cemetery of Tûra El-Asmant extends to the north near the area known by Kotsika where soundings were carried out and led to the discovery of some objects.

Fouad Yacoub

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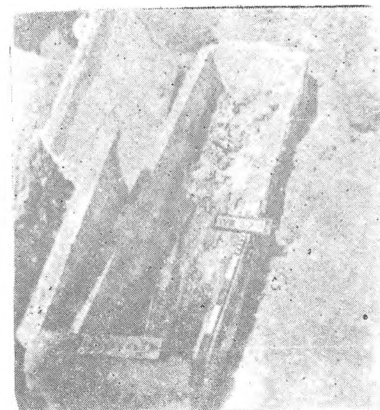




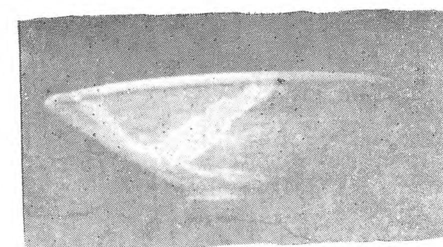


The western mastaba

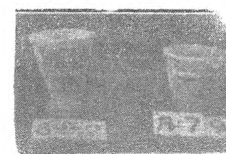
Pl. IV

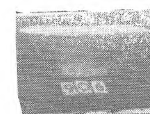










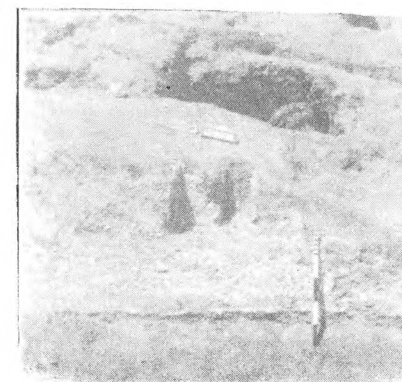
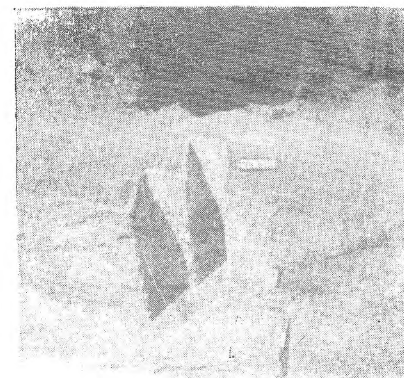
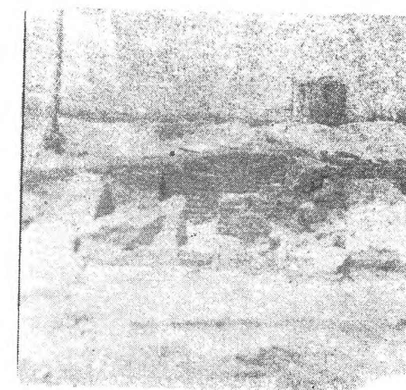


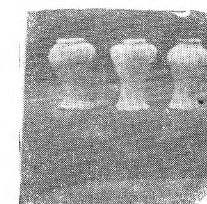
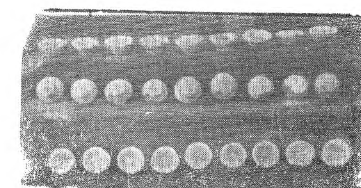




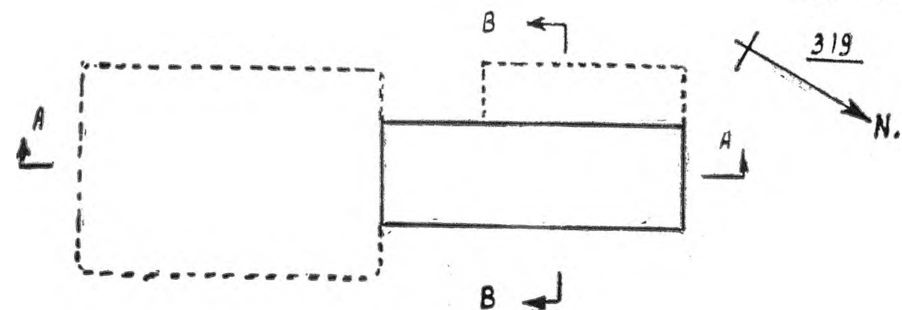


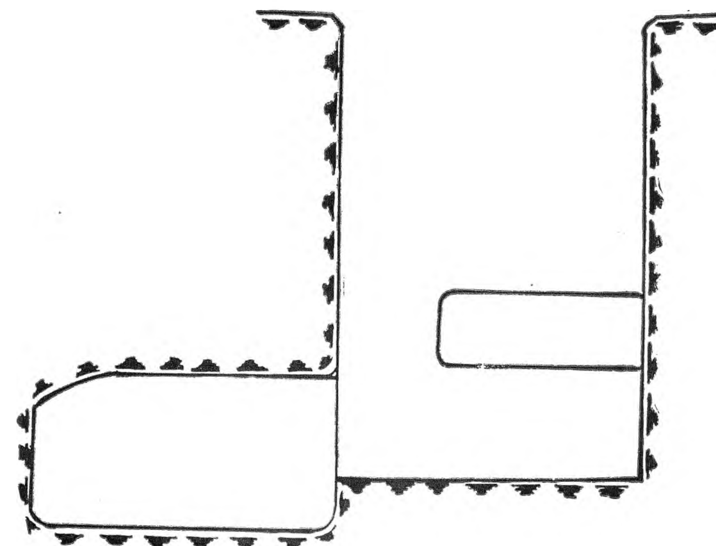
Burial No. 273 and its finds

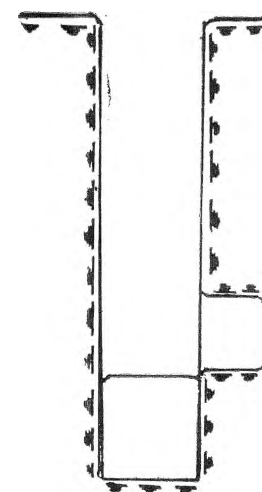



The eastern mastaba





section A-A



section B-B

scale 1:50

Tomb No. 319

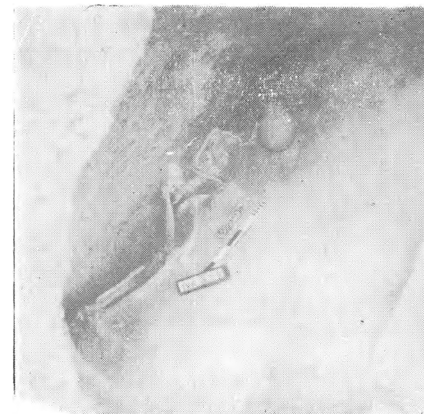


Fig. 1. The skeleton of the deceased in the western burial recess. Tomb No. 319.



Fig. 2. The northern burial chamber and the stone coffin inside. Tomb No. 321.



Fig. 3. The southern burial chamber and the stone Coffin inside. Tomb No. 321

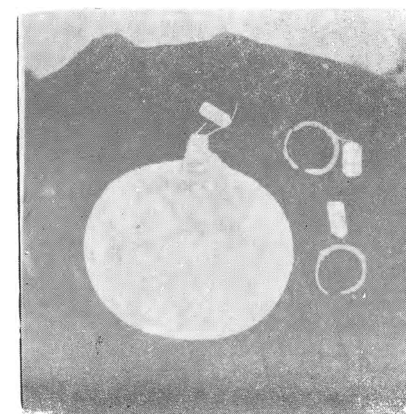


Fig. 4. A bronze mirror and two silver bracelets found in tomb No. 323

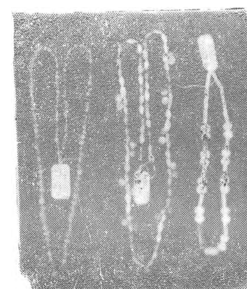


Fig. 5. Beads of gold and semi-precious stones and steatite. Tombs 321 and 323.



Fig. 6. Finger ring with gold bezel and silver ring and lapis - lazuli scarab. Tomb 323.

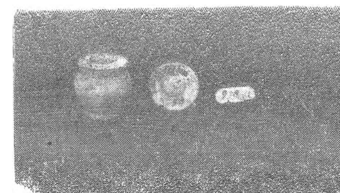
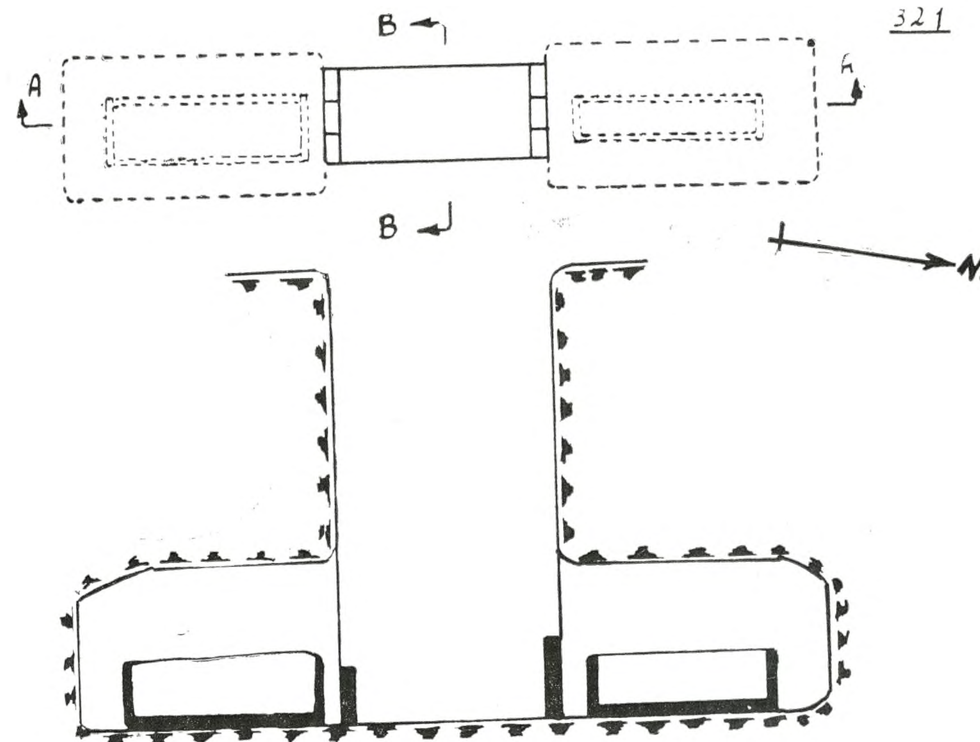
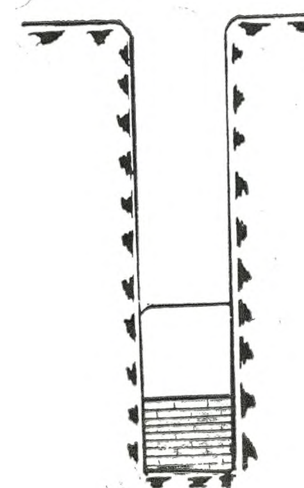


Fig. 7. Alabaster kohl pot with its lid. Tomb 321.

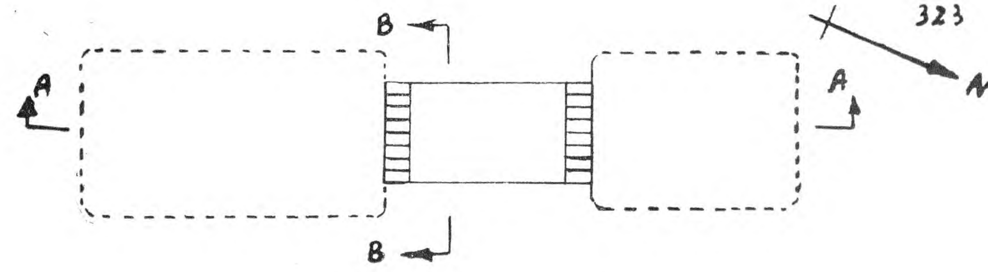


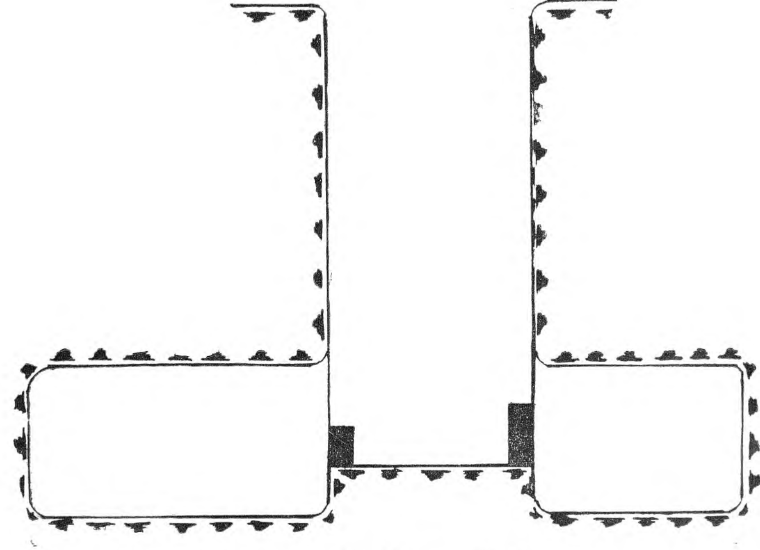
Fig. 8. Pottery vessels. Tomb 321.

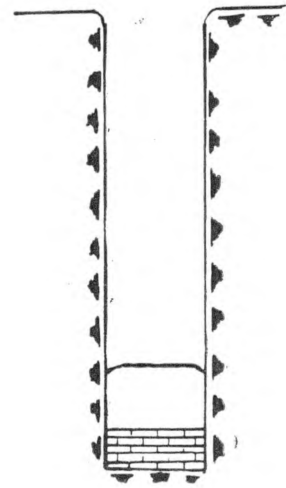




Tomb 321.



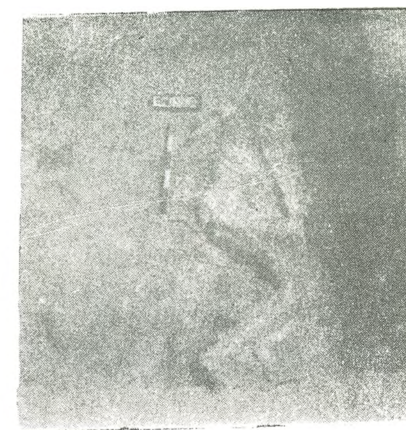

Section A-A


Section B-B

Scale 1:50

Tomb 323







Various burial Customs



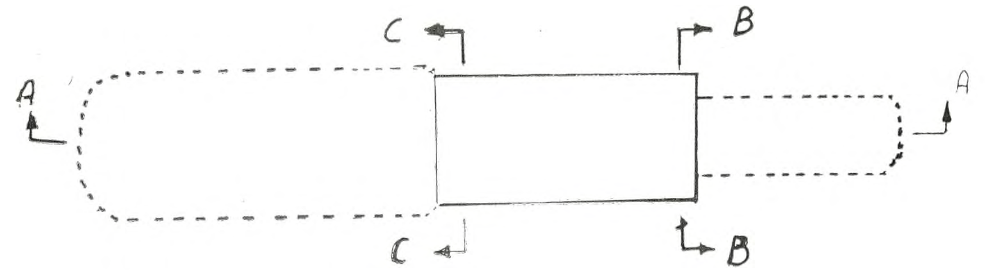


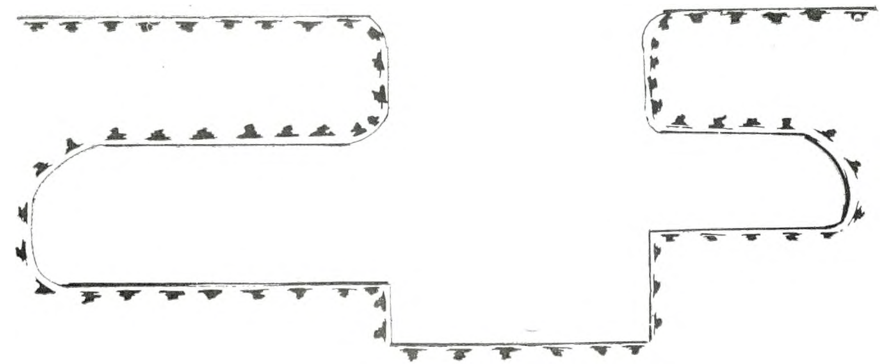


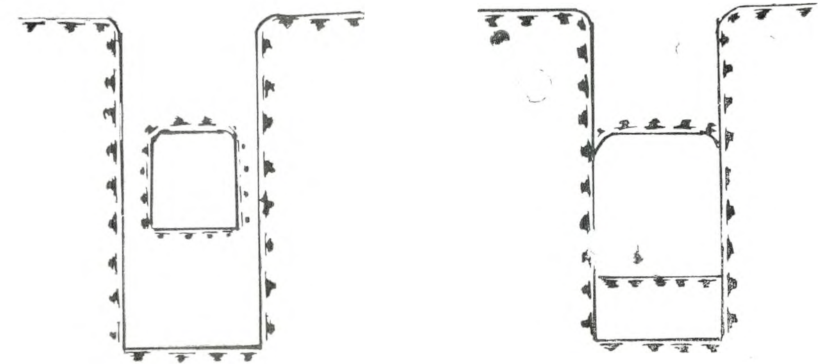


Middle Kingdom tombs





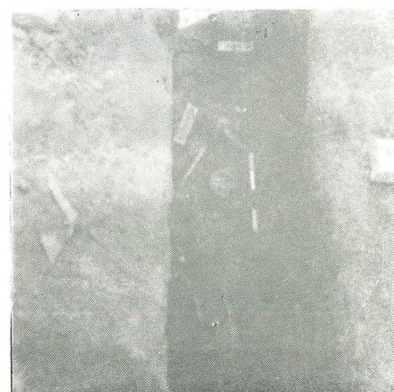




Type_4 of Middle Kingdom tombs









Burial Customs from Middle Kingdom tombs

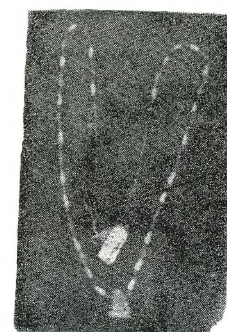


Fig. 1.

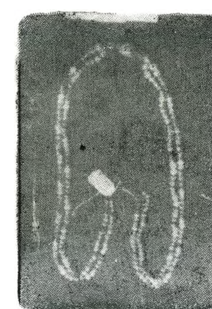


Fig. 2.



Fig. 3.

Beads from M. K. tombs

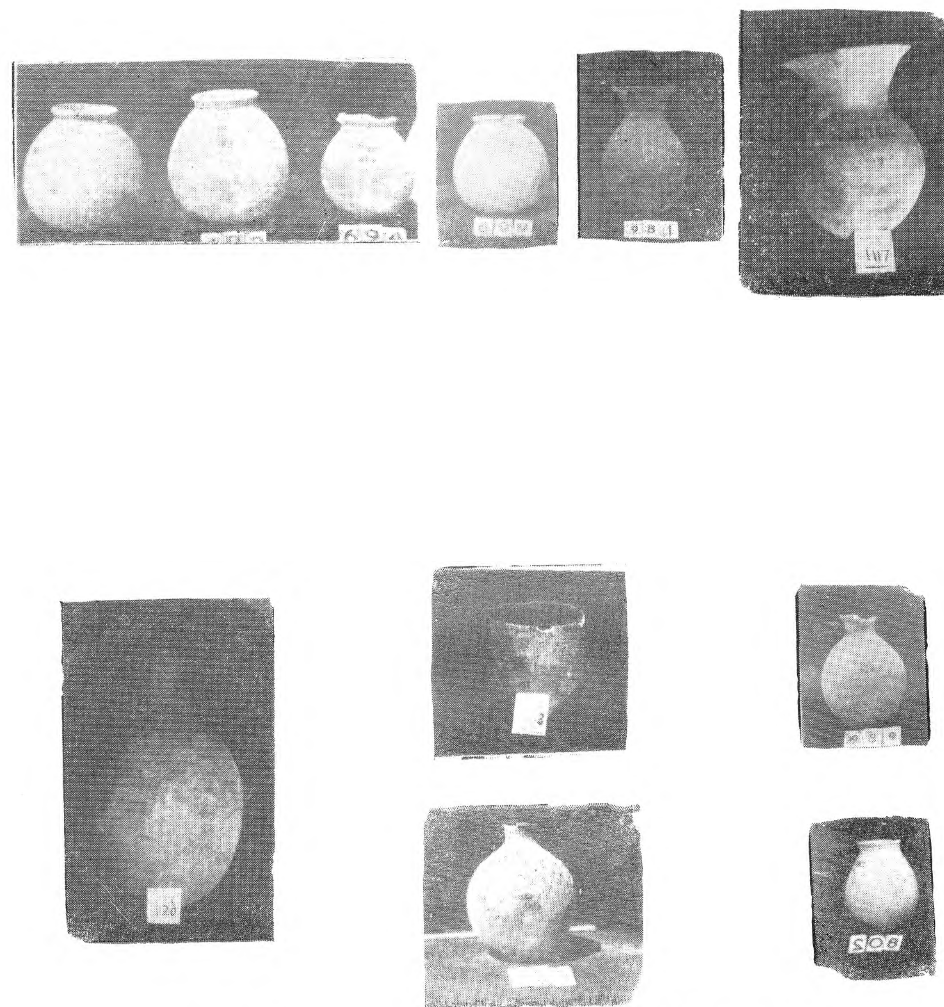


Fig. 5. Some of the pottery vessels found in different burials.

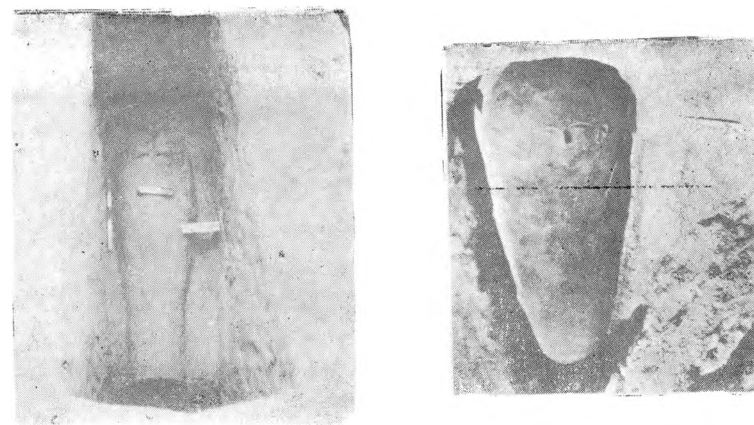


Fig. 1. Slipper coffins found in burials No 69. 87, T. IX.



Fig. 2. The deceased inside the pit T. IX 89, 102.

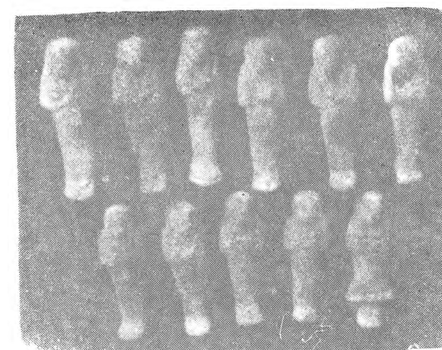


Fig. 1. Oushabti figurines of baked clay. T. IX 69.



Fig. 2. A jar in which the oushabti figurines were found. T. IX 69.

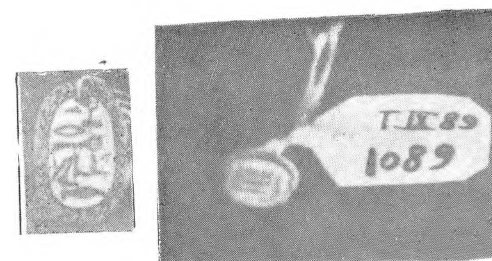


Fig. 3. Two scarabs T. IX 89.

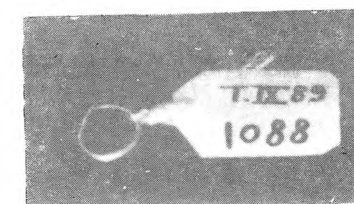


Fig. 4. A gold earing T. IX 89.



Fig. 5. Amulets and pendants of carnelian and faience. T. IX, 93.

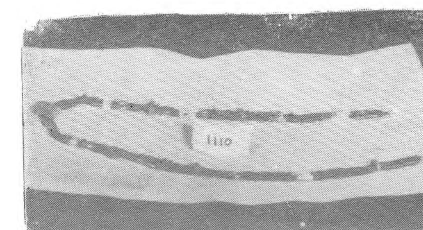
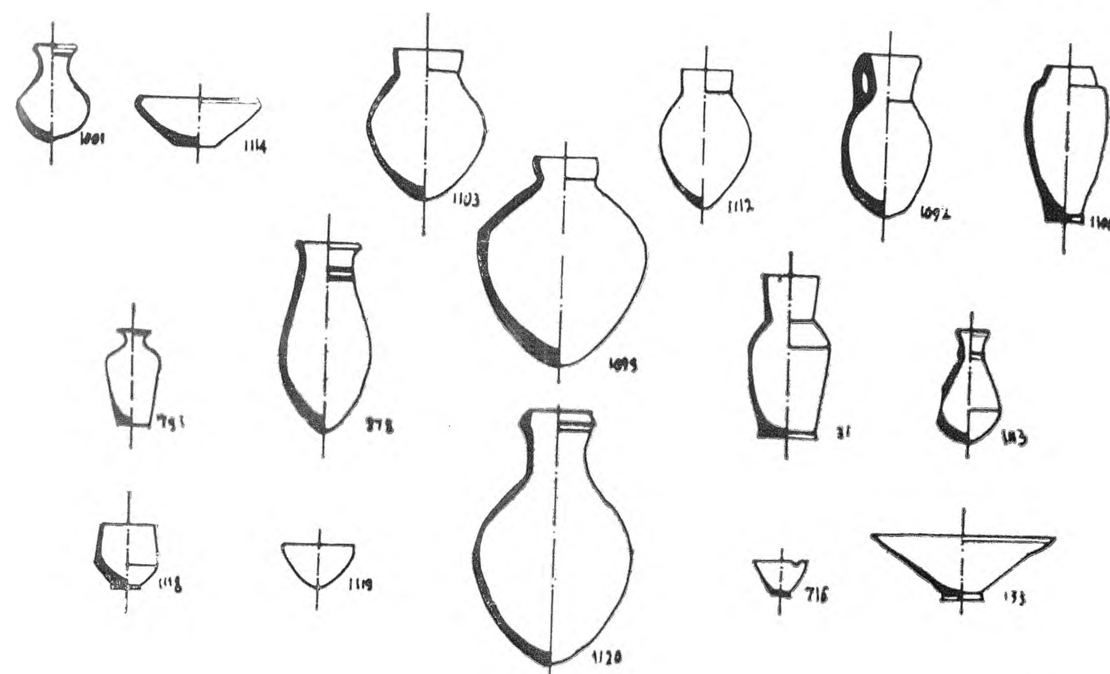
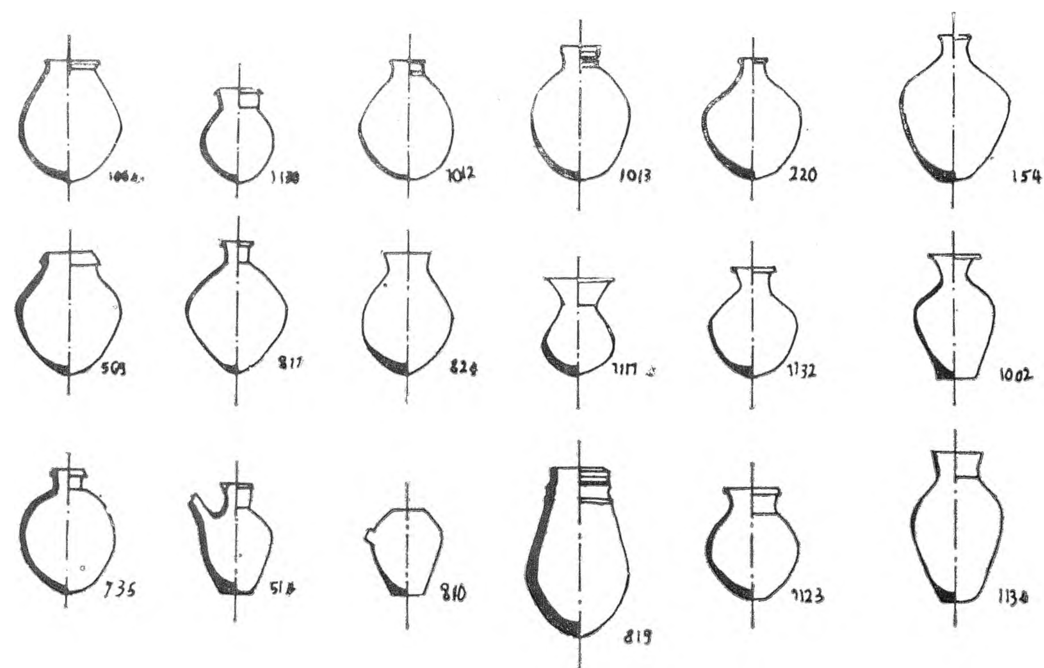


Fig. 6 A string containing carnelian and gold beads and steatite amulets T. IX, 98.

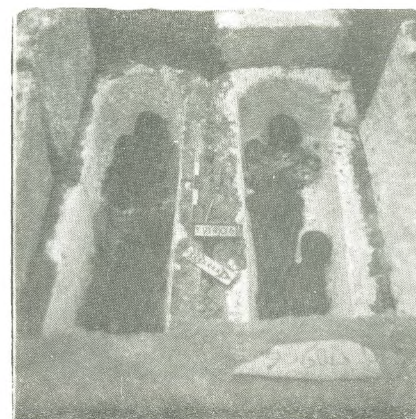


Scarabs and Seals

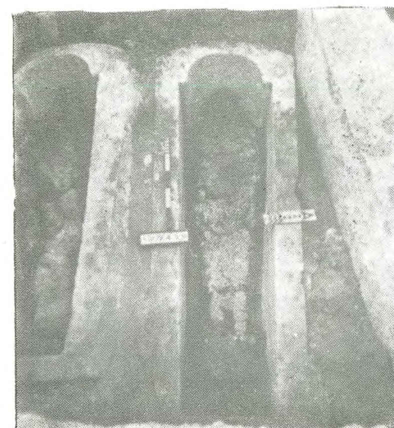

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Pottery





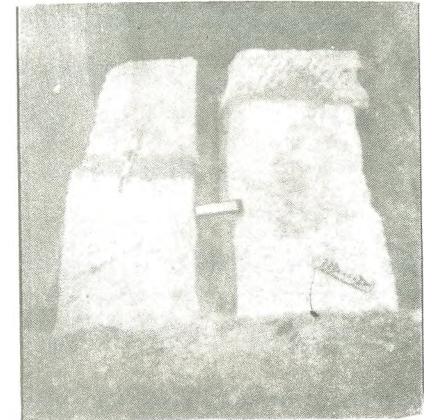


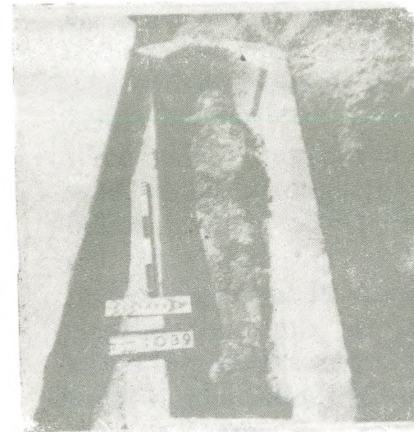




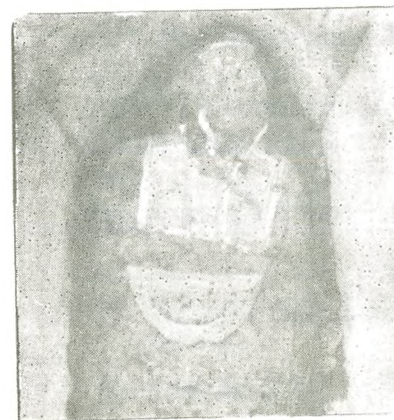
Graeco — Roman burials













Graeco Roman burials

The Stela of the Sallamiya Quarries (Near Luxor)

by

Abd El Hafeez Abd El Al

In 1953, The Ministry of Irrigation had started a project for widening the (Callabiya canal) (1) south to Luxor near the eastern bank of the River Nile, facing the city of Armant.

This canal was dugged at the western side of the Sallamiya quarries. As the Egyptian iron railway passes at the western bank of the canal, the widening of the canal ought to be on the eastern bank of the same canal. Nearly five metres eastward, through the rocks of the quarries, were cut to prepare the place. The widening began by removing the debris, but suddenly at a height of nearly six metres above the bank of the canal, a limestone stela (2) appeared below the debris. It was covered with sand, before a rough hewn unroofed tomb. The roof had been fallen down in pieces filling the width of the tomb which was not more than three metres long, two metres broad and two metres high, but it was completely full of debris. As I finished clearing the tomb, no inscriptions were found on the walls, because the tomb was roughly hewned and nothing found except some human bones scattering here and there beside some small pottery fragments. This meant that the tomb was either plundered in ancient times or it was recently damaged by quarrying.

The important discovery was the Stela. Being at the entrance of the tomb thus it refers to the buried one in the tomb. After I cleared the place and after I was sure that nothing of importance was left there, I transferred the stela to the chief inspectorate of Upper Egypt at Luxor, and afterward to the Egyptian Museum - Cairo (3).

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(1) Quarrying there, has been stopped since the digging of this canal, 100 years ago.

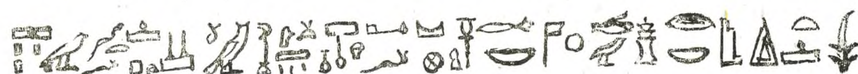
(2) Look figure 1.

(3) The stela is now registered in the museum under (JE.89507; R17. N4).

THE STELA (Pl. I & Fig. 1).

The stela is made out of white pure limestone. (1) It is 76 cm broad, 56 cm high and 18 cm thick. Its sides are straight except some roughness in the left side. Its surface is very well levelled and smooth. On this surface there are two horizontal lines of inscriptions in hieroglyphs, read from right to left. An engraved line separates them. They can be easily read, as well as all the other inscriptions of the stela.

The first line :



A boon which the king gives (to Osiris) Lord of Busiris, the great god, Lord of Abydos, that he may give invocation offerings consisting of bread and beer, oxen and fowl, 1000 of alabaster vases, clothing and nice food.

The second line :



1000 of every thing good and pure on which a God lives there to (revered) overseer of the temple of Montw Nḫt son of Nfrtw, justified.

Below to the right begins a vertical line which ends at the lower side of the stela ; it reads

The 3rd line



Giving prays and kissing the earth for Montw, Lord of Thebes who is in the middle of (the southern) Iwn (2). (i.e. Armant).

(1) The rock of the Sallamiya quarries differs from that of the stela.

(2) Iwny Armant—Hermonthis, a town in Upper Egypt, southern Thebes.

To the right of these lines starts a vertical engraved line which goes down paralel to them reaching the lower side of the stela, making a right angle with the second hieroglyphic line. (1)

Other inscriptions

Below the two horizontal hieroglyphic lines, the deceased is seen standing at the left side of the stela, wearing an apron, and stretching his arms, in adoration, to an offering table on which there is a collection of different offerings. This collection contains : (See Fig. 1).

A turned up side down bird with long neck, long beak. long legs and a comb shaped tail. Below this bird is inscribed two geese and slaughtered duck ready for cooking. Beside these offerings there are three cucumbers and a kind of fruit which is almost a bunch of grapes ? (2) Among the offerings we also see a loaf of bread and a before-leg of an ox or antelope, on which (obviously) the heart of a slaughtered animal is resting. In the middle we also see a kind of vegetables ; it is the lettuce plant. To the right there are three beautiful vessels with conical lids ; two of them are tall and have a spout, while the 3*rd* is wider and shorter. It stands between them and the three are resting upon a special stand. Above the three Jars, there are three loaves and a head of an ox upon a tray. Below the offering table we can read the name of the table itself written in hieroglyphs, and can be translitrated (bḥdt). A head of an antilope is beside a vertical piece of geese upon a small rest. The stela is decorated with an engraved line going all around the inscriptions of the stela forming a kind of frame ; another line is below it forming a base below the offerings and the standing figure of the deceased. He was the overseer of the temple of Armant, which was dedicated to the God Montw. (3)

(1) From the style of writing it is obvious that the stela belongs to the Middle Kingdom.

(2) This fruit is designed on many of the stelae of the Egyptian Museum.

(3) As mentioned in the 2*nd* line of the stela.

The Temple of Montw at Armant in 1857 (1)
(Pl. II).

The stones of this temple were used in building the Sugar Factory of Armant in the last century, as well as the stones of King Amenophis's III temple at the western side of Luxor ; for that the temple of Armant had disappeared and nothing left there except some heeps of dust and debris. The two Memnon colossus of Amenophis III at Luxor are the only parts of the temple which were left after the temple of Amenophis had also disappeared.

Abd El Hafeez
Abd El Al

(1) As it is written on the picture of the temple.

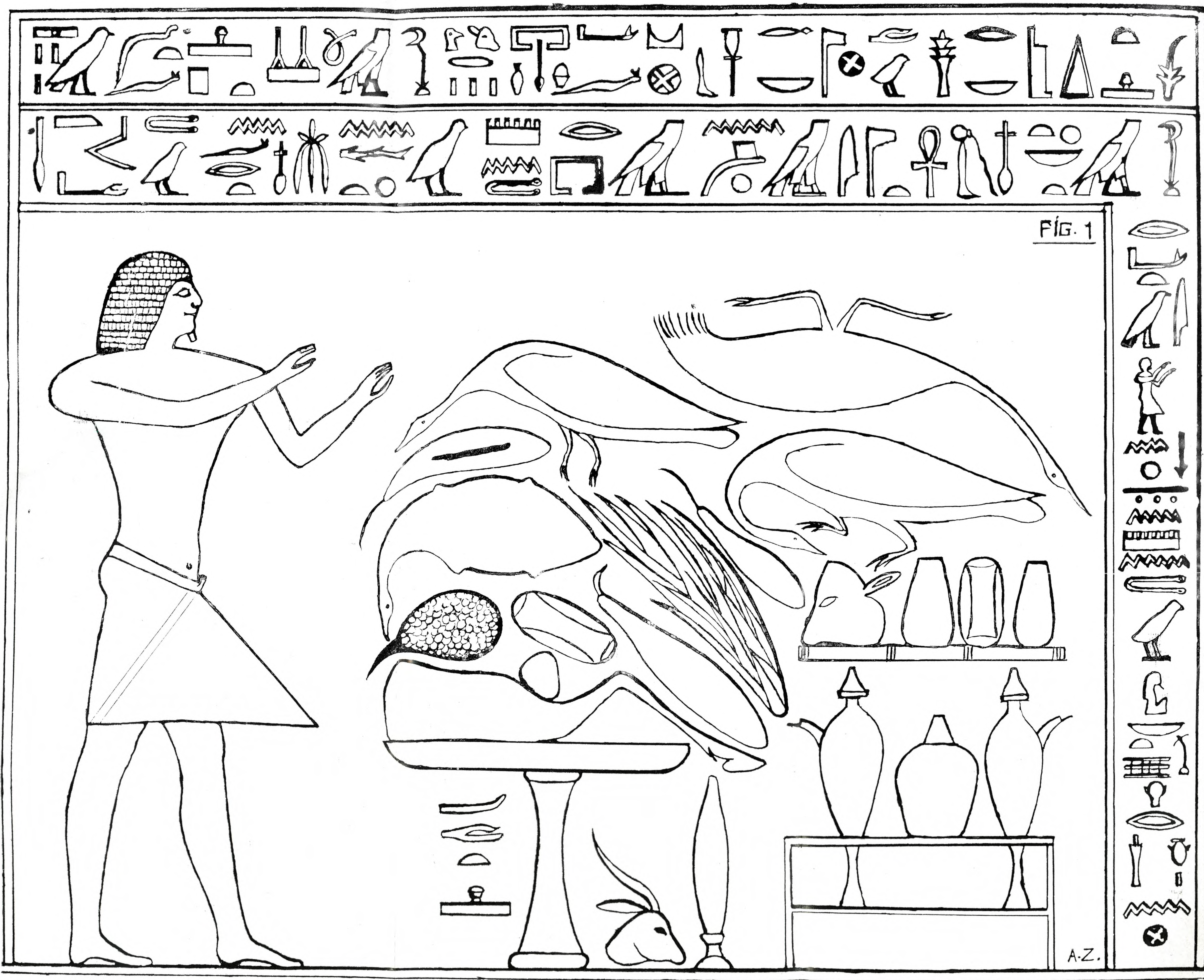


FIGURE (1) (THE TABLE OF OFFERINGS)



The Stela.

Pl. II



The temple of Montw at Armant in 1857.

NEW PROJECTS AND NEW BOOKS

DIA' ABOU-GHAZI

THE EGYPTIAN MUSUEM REFERENCE LISTS

I arranged to publish a "Reference Lists" for the Egyptian Museum according to categories. Each was to contain :

— A brief mention of the objects in each category.

— Different numbers in the Museum.

— Main reference.

I began with two categories : Big statues and stelae. As mentioned in ASAE, LXVI, p. 230, Mrs. Samiha 'Abd el Mon'eim (سميحة عبد المنعم) was charged with stelae and Miss Nabila Girgis (نبيلة جرجس) with big statues. Both prepared lists for the mentioned categories which needed my revision and editing after supplementing with references. But the bell of 60 years age rang and I was obliged to give up my project with the hope of developing it in the future, if any opportunity allows [1].

THE PROJECT OF ENLARGING THE EGYPTIAN MUSEUM

Anwar Atta, Erweiterung des Aegyptischen Museums in Kairo (توسيع المتحف المصرى بالقاهرة). A deplome project presented to the Technische Universität München, Fachbereich Architektür".

The enlargement of the Egyptian Museum is a national hope since more than half a century. It took a semi decisive step in 1971 (see ASAE. LXVI, p. 202) with the aim of widening it from the northern side. Mr. Anwar in his project offered another solution by making use of the basement.

This project acquired German estimation as expressed in the following report.

1. Mrs. Nahed Ra'ouf presented a brochure on the Museum's Royal statues, also needed revision.

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FACHBEREICH ARCHITEKTUR

ARCISSTRASSE 21
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TELEFON 21051

6 – 4 – 1977

Betr. : Erweiterung des ägyptischen Museums in Kairo Diplomarbeit von Herrn Anwar Atta

Als derzeitiger Dekan des Fachbereiches Architektur der TU München bestätige ich, dass die von Herrn Atta als Abschluss seines Architekturstudiums vorgelegte Diplomarbeit mit dem Prädikat mit "Auszeichnung bestanden" (1,0) beurteilt wurde. Die Note 1,O wird nur in seltenen Fällen vergeben. Ich war selbst bei der Beurteilungssitzung anwesend und habe mich für die ausgezeichnete Beurteilung der Diplomarbeit eingesetzt, da ich-aus eigener Anschauung die Situation des ägyptischen Museums kennend-der Meinung bin, dass das Projekt von Herrn Anwar Atta einen hervorragenden und weiter zu verfolgenden Lösungsvorschlag für das schwierige Problem der Erweiterung des Museums in Kairo aufzeigt.

(O. Prof. F. Angerer)
Dekan

جامعة ميونيخ الهندسية قسم العمارة

تحريرا فى ١٩٧٧/٤/٦

الموضوع توسيع المتحف المصرى بالقاهرة
مشروع الدبلوم المقدم من السيد/ أنور عطا

بصفتى العميد الحالى لكلية العمارة بجامعة ميونيخ الهندسية أقر بان مشروع الدبلوم المقدم من السيد / انور عطا فى ختام دراساته فى مجال العمارة قد نال تقدير «مرتبة شرف» (١).

وهذا التقدير لا يمنح الا فى حالات نادرة. وقد حضرت الجلسة الخاصة بتقييم المشروع وأيدت هذا التقدير الممتاز لمشروع الدبلوم حيث انى على علم بالظروف المحيطة بالمتحف المصرى ومن رأيى ان مشروع السيد/عطا يعتبر اقتراح فذ يتضمن حلا للمشكلة العويصة التى تتمثل و توسيع المتحف المصرى بالقاهرة .

امضاء
الاستاذ ف. انجرر
العميد

Mr. Anwar 'Atta visited Egypt twice for the sake of his project ; one for its preparation and the second in 1977 for presenting it to the President of the Antiquities Organization Dr. Moḥamad 'Abd el-Ḳader Moḥamad, but unfortunately owing to some troubles no step was taken. Afterwards I made a photo-copy of the project and sent it to Dr. 'Abd el-Ḳader, but the troubles were over any project. When Dr. Sheḥata Adam replaced Dr. ʿAbd el-Ḳader, I sent him another copy, but the interests of this period took another ways. May such a project finds the worthy interest that helps to study and make suitable use of it. Thanks to Mr. Anwar 'Atta for minding to offer the Library a copy of this project. As he said this is according to your wish and mine also. Of course such projects ought to be kept in the Library for acquiring good documentation.

Here I ought to refer to another older project submitted to the Faculty of Engineering and Architecture of the Catholic University of America… by Mohsen Abd el-Kader el-Hennawy titled : Giza Historical Center, A study to preserve Egypt's eternal architectural heritage within the living urban organism, Washington, 1967. It was a cry for the preservation of the historical monuments from deterioration and urban expansion. After more than twenty years the same cry became louder and louder and such studies are mere items in the libraries.

The Ḥamitic and the Egyptian :

On 2/11/1976 Dr. Solano Peña Guzmãn offered to the Library an interesting book titled "The Hamitic group of languages (Special circulation, Madrid, 1974)." In it he considered the Egyptian language from such group, adding by this a scholar study of interest to those concerned with the relationship between Ḥamitic and Egyptian.

For tracing such relationship we ought to put in our consideration the incrusion of the Proto-Ḥamites(1) from south-west Arabia into Upper Egypt in two waves : The early one happened during the closing Upper Paleolithic and dawning Mesolithic, and can be traced on the Sebelian culture, then the second known as later Proto-Ḥamites, probably occured in the early Neolithic, a part of, combined with the Badarians in Upper Egypt, admitted certain

1. Cf. Kenneth Howard Honea. - A history of Hamitic Peoples of Africa. Doctoral thesis, Vienna University, Austria. Wiener Völkerkundliche Mitteilungen, vol. IV, 1956, p. 211-212 & Kush, VI, p. 181-183 (1958).

innovations that produced the Amratian Civilization, and another part went northward into Lower Egypt giving rise to Fayum and Merimde Civilizations. This complex strain of Ḥamites amalgamated with the Semitic waves that influenced later the Gerzean and Meʿadian civilizations led to the first dynasty civilization. Namely that such waves among whom the Ḥamites a greater part formed the inhabitants of Egypt who laid the foundation of this glorious civilization-consequently their influence on the language cannot be denied.

The book is in 151 pages (4° small cut) devided after the preface (in six pages) into three parts. The first part "Grammatical correspondences,"(p. 7-89),* deals with five grammatical cases in which Guzman minded always to give comparative tables for easy understanding beside detailing the treating of each language under comparison.

The Numerals is the second part (p. 93-111)** After certain comparisons between Sumerian, Egyptian, Basque, Russian the author ends this part by two observations (p.99):(1) Typical Hamitic characteristic was indeed in full force in ancient Sumerian and Egyptian and is still in full force in Basque and Welsh, for all numerals, without exceptions", but "with limited extension in Irish and Russian. (2) This grammatical peculiarity is also present in certain European languages… such as Hungarian and Finish. He finds in that "the overwhelming influence of the Hamitic culture on the Mediterranean Basin.

In Part III : Lexical correspondences, p. 112-150, *** he treats ten cases giving comparison tables that facilitate the study. Of interest the summary ending the Odysseus' names (p. 145) ; "We can be certain that both names of our hero have an indisputable Hamitic origin and that both are connected with the idea of road and wandering."

Page 151 ends the book with a bibliography of 36 items.

In general Guzman used in his book the "convergent method "i.e." using" different collateral sciences in order to establish new guides for research and deepen the intook in the problem." (p.5) ; mainly for proving "the probability of the existence of a Hamitic group of Languages …" (p.2).

Mr. Guzman's book opens new channels for discussion, to those who contradict the influence of the Ḥamitic on the Egyptian. In the meantime

he reached with this interesting study a higher place to the theory of the Ḥamitic on the Egyptian. After the author's hope "may it be useful" for linguistic scholars "and will not join the many important works that are crying in the wilderness."(1)

*PART I: GRAMMATICAL CORRESPONDENCES

The verbal complex : Egyptian — Sumerian — Basque—Irish—Welsh—Russian—Retrospect;The personal pronouns.

Questions for corroboration; The cases and plural; The causative verbs : The relative pronouns.

**PART II : THE NUMERALS

The vigesimal system; Singularity of nouns affected by numerals; Number One ; Number Two.

*** PART III : LEXICAL CORRESPONDENCES

The manual verbs "to give" and "take"; The water's stems ; The root "GA" (milk) ; The root "SW" (Sun, light); The root "ARG" (brilliant); The root "PAR (House) ; The name "PH-TH-IA" ; The" noun 'IGI" (eye) : Odysseus's names ; More Hamitic stems.

New Books :

As we spoke (p. 220) about those who through offering their projects to the Library,helped by such an offer in its good documentation,I ought to thank all who presented their books and articles to the Library, in front of all, Mrs. Alessandra Nibbi, M. Jean-Philippe Lauer, Dr. el-Khachab, the late Zaki Saʿad, Labib Ḥabachi, Shafiḳ Farid, Anwar Shoukry, Zaki Sous ....

As well as to all publishers who minded to offer certain of their publications to the Library. I hope that every one with such good feelings finds in these lines a special thanks to him and great estimation. Also I hope that the Library finds more and more of such friendly emotions.

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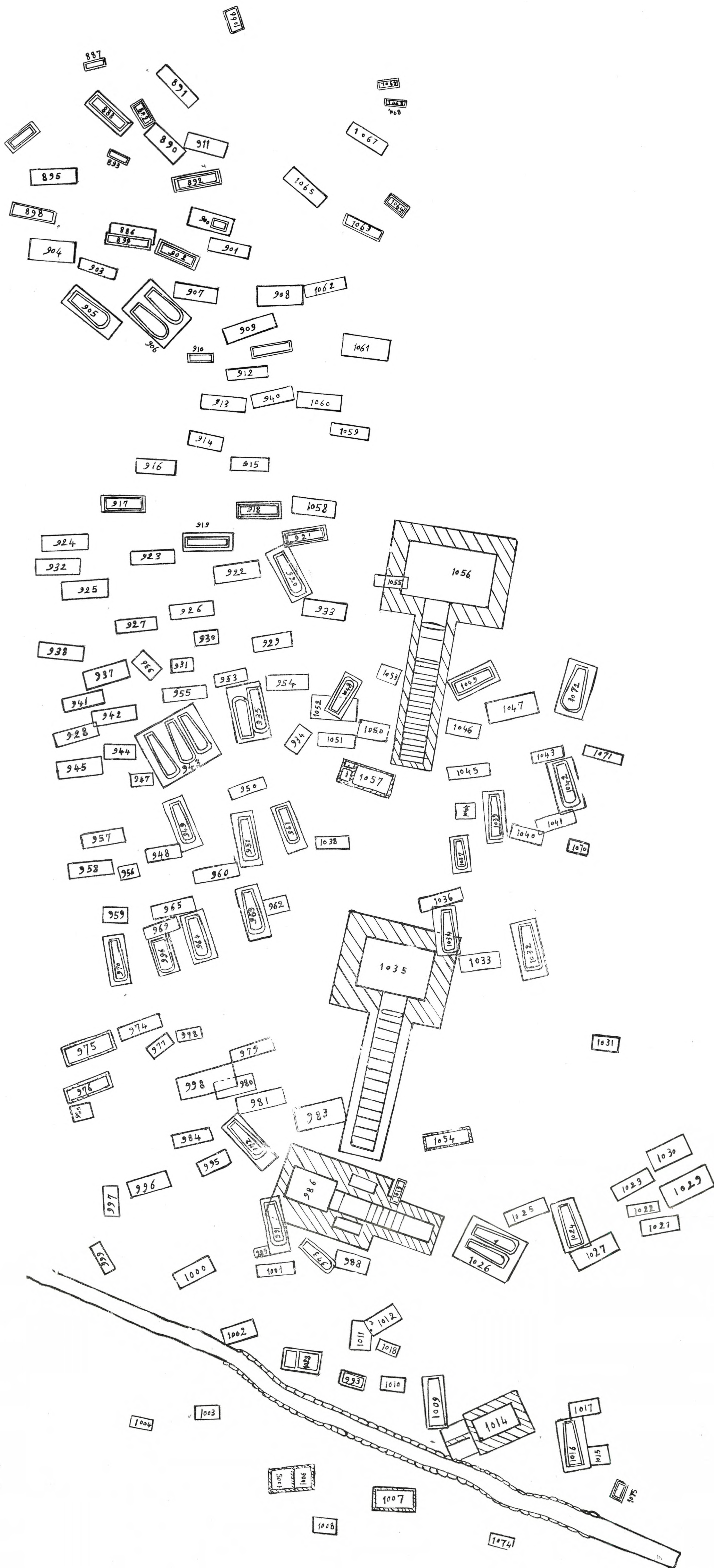
1. It is regretful to anounce the death of Mr. Guzmàn. I feel so sorry that this review appears after his passing to the "Wilderness", owing to a delay caused by some unseen troubles.

TABLE DES MATIERES

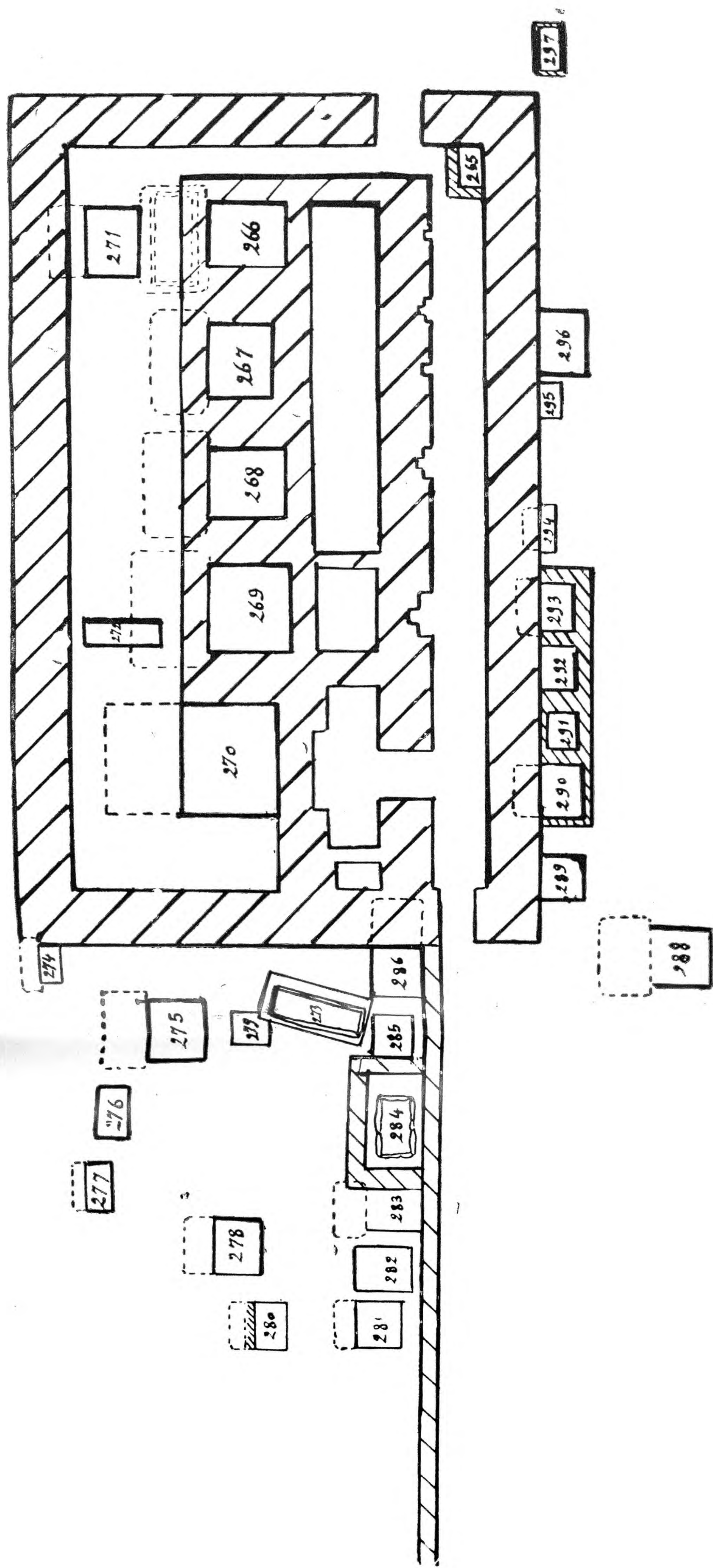


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Tura El-Asmant - Site of Excavation.



The Old Kingdom mastabas